

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—An enthusiastic campaign was begun by the newspapers to stimulate concerted action designed to rid the large cities of the country of "racketeers" who levy money on business through extortion. Attorney-General Mitchell announced that the Federal Government was waging an energetic war against them in all the large cities, especially Chicago. Presumably, Mr. Mitchell was referring only to those aspects of the law which involve Federal activity. He announced, however, that he was willing to place Government forces at the disposal of any large city which asked for them. At the same time, a large group of prominent leaders in many lines met in New York, at the call of the District Attorney, to devise means of action. The President, however, put a damper on the Federal aspect of the movement when, on November 25, he denied any report that he was contemplating asking Congress to extend Federal criminal laws. He said that every single State has ample laws that cover such criminality. He admitted getting "no satisfaction from the reflection that the only way in which the Federal Government could act" was by convicting extortioners for failing to pay income taxes. He called for a

more widespread public awakening to the failure of some local governments to protect their own citizens. Thereupon, the Attorney-General also admitted that the problem was fundamentally one of the States' police power.

The Treasury Department announced the putting into operation of a regulation to carry out that provision of the tariff act which forbids the importation of convict-made goods. A certain section of the press immediately took this to be a measure directed against Russia. Under the new regulation, importers would have to show a certificate of the manufacturer or producer that the goods were not made by convicts. The Treasury would have the right to deny the validity of the certificate and the courts would decide, making it necessary for the Government to prove in court that the goods were convict-made. It will be recalled that charges were made that lumber and pulpwood brought from Russia were cut by forced labor.

A campaign was begun by the New York *Times* on Monday, November 24, to secure public opinion for additions to the Kellogg Peace Pact, technically known as "implementing" it. On Armistice Day, President Hoover expressed the desirability of such action. The *Times* published an article from its Geneva correspondent hinting that France was willing to act in this direction. It was said that the result would be in the nature of the "consultative pact," the rock on which the London Disarmament Conference was wrecked. The proposal involved supplementing the Kellogg Pact by an amendment to provide for consultation among the parties to the treaty by establishing a permanent tribunal to conduct an investigation when the Pact was in danger of violation. Secretary Stimson, however, denied that any action along this line had been taken; but it was considered probable that something of the kind was soon to be done, though Washington declared the move was premature.

Important revelations were made before the House Committee investigating Communistic activities by Basil W. Delgass, who was formerly a vice-president of the Amtorg Trading Corporation, the financial agency in this country of the Russian Government. Delgass declared that 400 Liberty airplane motors were bought here and smuggled out of the country to Russia. At the same time, secret U. S. Army plans for improvements on these motors were secured and sent to Russia. He also said that a sketch of the new American 75mm. rapid-fire gun had been secured.

China.—While the Communist power continued to show itself throughout the country, there were some hopes that the reign of terror might be shortlived.

Priests Reported Killed Nevertheless, instances of anti-Christian violence and attacks upon churches and the clergy were reported on the increase. An unconfirmed Associated Press dispatch from Hankow on November 25 stated that two Italian priests, Father Noveli and Father Luciano, were killed by bandits at Hinganfu, in South Shensi, 325 miles northwest of Hankow.

Czechoslovakia.—The foreign trade balance was again favorable in September, the value of the exports exceeding those of the imports by 254,000,000 crowns; but the

Economic Conditions prevailing industrial depression was once more reflected in a big drop in the value of both items as compared with September, 1929. The total volume of trade, moreover, had declined. Declines in wholesale prices were not matched by corresponding retail lowerings. Unemployment continued to increase. Increased taxes were presented to the National Assembly for its approval.

France.—The Chamber approved, on November 21, a bill to create an investigating committee to inquire into the possible ramifications in Parliament of the Oustric

Financial Probe Started and other financial scandals. The measure was originally proposed by the Opposition as a direct attack on the Government, but the scope of the inquest was widened in committee, and the measure, in its amended form, was welcomed by the Premier. The Chamber voted for it almost unanimously, only the ten Communist Deputies opposing it. After repeated failure to shake the strength of the Tardieu Government in the Chamber, the leaders of the Left shifted their attack to the Senate, where they prepared to launch a general criticism against the Premier's policies.

Germany.—Several anti-Catholic French papers attempted to read into the words of Pope Pius XI, addressed to a group of young men, representing the 400,000

Hilterism Banned members of the German Catholic Young Men's Association, an interpretation that would make the words of the Holy Father an expression of pleasure at the Hitlerite success in the recent German elections. The Holy Father, as the *Osservatore Romano* promptly pointed out, obviously directed his words: "Blessed be all Catholic youth, this youth which is reviving in a Germany which is reviving," to the scheme of Catholic renovation which had just been referred to in the address presented by these young men to His Holiness. The Association had been engaged in an active program which conformed entirely with the principles of Catholic Action and had no connection with any political party. It was recalled in Germany, that as a matter of fact Hitlerism, the political creed of the "Nazis" or National Socialists, was decidedly anti-Catholic, having as one of its aims to banish Catholic

interests from the new German Empire which it hoped to found. So far was this recognized that the Bishop of Mainz issued instructions to the clergy of his diocese that no Catholic may join the "Nazis." It was further recalled that the gains of the National Socialist party were chiefly at the expense of the old Protestant party and that the Catholic parties maintained their position with an increased vote of 500,000 over 1928.

Great Britain.—Premier MacDonald's address closing the first phase of the Indian Round Table Conference consisted mostly of congratulations on the progress made

Indian Conference through the free expression of opinion of all the Indian groups and of assurance that the British Government was prepared to cooperate with Indian aspirations and to pledge a generous agreement to the demands drawn up by the Indian delegates. Mr. MacDonald declared that a new status for India had emerged from the Conference; but he did not define the word more than by stating the fact that the Conference had been achieved. Criticism of the Labor Government continued to be voiced because it had entered the Conference without a definite policy in regard to India's political future. On the other hand, it was felt that this lack of declared policy was perhaps the wiser course and that the initiative should be left to the Indian delegates themselves. These latter have reached an advanced degree of harmony. They were unanimous in their belief that India should remain within the British Empire, that a federation of the British and native States should be effected, and that an autonomous system of Dominion government should be created. A most significant instance of the closer bonds between the opposing groups was the signed agreement whereby the lower Hindu castes, or "untouchables" would be given a proportionate political equality; from the actions and sentiments of the delegates, it would seem that the entire caste system was being modified. A further agreement was reached between the Hindus and Moslems, and also between the native Princes and the political groups. Following Mr. MacDonald's address, the special committee formed from all the Indian and British groups took up the work of drafting a Federal Constitution for the government of India. Lord Sankey, the Lord Chancellor, was empowered unanimously to outline the agenda for the committee.

On November 14, the MacDonald Government invited representatives of the Jewish Agency to confer on British policy as outlined in the recent White Paper. While the

Palestine Debate Jews were mollified by this step, the Arabs announced their intention of registering a formal protest at any modification of a statement which they claimed was perfectly clear. Meanwhile the debate on the question opened in the House of Commons with a strong attack on the Government by Lloyd George, who charged injustice and anti-semitism. The Government's reply satisfied neither Jews or Arabs. The proposal of a loan of \$12,500,000 for the development of works in Palestine and to provide land for 10,000 families, for landless Arabs first, and then

for Arabs and Jews, was attacked by both races. As the debate in Parliament continued, the Jews became more dissatisfied. On November 19, the National Council of Palestine Jews adopted a resolution condemning British policy in Palestine. The Arabs, on the other hand, were pleased at the turn the debate was taking.

Ireland.—After a lapse of several months, according to our Dublin correspondent, there was a resumption of political activity and a promise that every week-end for

Political Activity the next six or eight months would be devoted to political speech-making. The present session of the Dail was regarded as the last of the present Government. Normally, the life of the Cosgrave Ministry would last until 1932; but the holding of the International Eucharistic Congress in that year makes it imperative that there should be no political controversy at that time. It is for that reason that the general elections were expected to be held next summer. Two addresses, regarded as remote preparations for the general elections, were made by General Herzog, Premier of South Africa, and by the Canadian Separatist, Mr. Ewald, after the conclusion of the Imperial Conference. Both speakers stressed the independence of the members of the British Commonwealth. But Mr. Ewald's address, not only because of his insistence on the right of Ireland to govern itself as an independent Kingdom but also because of the occasion, the opening meeting of the Trinity College Historical Society, occasioned great surprise.

Italy.—Faced with an alternative of reducing expenditures or increasing taxes to maintain a balanced budget, the Cabinet approved, on November 18, a measure to

Economy Measures reduce by twelve per cent the salaries and wages of all Government servants, from Cabinet officers down. Similar reductions were scheduled for municipal and provincial officials. In announcing the cut, the Government expressed the hope that it would accelerate the readjustment of rents and retail prices to the lowered wage scale already prevalent in industry.—Two days later another measure, calculated to effect economy in military costs, was similarly approved, whereby compulsory pre-military training was provided for youths between the ages of eighteen and twenty, with instruction held on all holidays in the municipalities of the Kingdom. In addition to sanctions for non-fulfilment, the measure created three privileged classes of recruits, comprising various groups of young wage earners contributing to support of dependents, for whose benefit the regular term of eighteen months' full military service would be reduced to twelve, six, or three months upon satisfactory completion of the pre-military work on holidays. As this latter work would involve drill on Sunday mornings, it was reported that arrangements would probably be made to enable the youth to assist at Mass on the training grounds.

Japan.—On November 26, the worst earthquake since the 1923 disaster rocked Japan, affecting an area approxi-

mately 600 miles in extent, from Osaka in the South to Fukui in the North. The shock, which lasted thirty minutes and had a vibration of one and one-half inches, caused its heaviest damage on the Isu Peninsula, although it was felt severely also in Tokyo and Yokohama. Owing to the breakdown in communications, it was impossible to discover the exact number of deaths, but it was expected that they would be more than 250.

Peru.—Following the rioting reported last week in the Malpaso area, the Government met the threat of a general strike by declaring the dissolution of the General Federation of Laborers which called the strike.

Industrial Quiet The Government decreed the expulsion of foreign agitators and established severe penalties for seditious activity. Martial law was declared in the Departments of Lima and Junia. On November 15, following a mass meeting of commercial, industrial and professional organizations, the United States Ambassador to Peru reported to Washington that the economic and industrial crisis was at least temporarily over.

On November 21 the provisional military Cabinet, formed on August 27 by Provisional President Luis M. Sanchez Cerro following the revolution which deposed

New Cabinet President Leguia, resigned. Various reasons were assigned for their action, though officially it was given out that the movement was merely to allow the President a free hand in selecting his assistants now that the country was on the return to normal. The next day the following were sworn in as the personnel of the new Ministry: Foreign Affairs, Colonel Ernesto Montagne; Interior, Lieut. Col. Antonio Beingolea; Finance, Dr. Manuel Augusto Olaechea; Public Works, Lieut. Col. Manuel E. Rodriguez; Justice and Education; Dr. José Luis Bustamante Rivero; War, Major Alejandro Barco; Navy; Commander Carlos Rotalde. Two of the new Cabinet members are civilians; the Finance and Justice Ministers, the former a well-known banker, and the latter a lawyer.

Poland.—A final checking of the Sejm election returns showed that the Government bloc obtained 249 legislative mandates instead of the 247 previously announced. The

Election Recounts National Democrats registered 63 instead of 62 and the Christian Democrats gained 14 instead of 13; while the Central Radicals fell from 82 to 80 and the Jews from the 9 originally credited to them to 7. The other parties showed no gains or losses in the second counting; the Ukrainians and White Russians having 21; the Germans, 5; and the Communists, 3.—Charles S. Dewey, former Assistant Secretary of the United States Treasury, who held the important post of American financial adviser to the Polish Government, and who has been a member of the council of the Bank of Poland for the last three years, having finished his task, left Warsaw on November 20 to return to the United States. Mr. Dewey was awarded the highest honors in recognition of his excellent work and ac-

claimed an ambassador of American good-will, American optimism, and efficiency. He was the last of American financial advisers to various European Governments.

Rumania.—On November 15 Parliament opened and King Carol read an address in which he urged the co-operation of all loyal citizens towards solving the country's economic situation. The King also set Parliament Opens at rest reports that as a result of Italian influence Rumania was wavering in her loyalty to her confederates in the Little Entente, and he emphasized her treaties with Jugoslavia and Czechoslovakia. An appeal was also made for national support for a scheme of army expansion. A feature of the opening of Parliament was the reappearance, after a year's absence, of both wings of the Liberal Opposition and the Factional Opposition led by the former Premier, Marshal Averescu. It was understood that their return followed the King's request for their cooperation.

Russia.—A monster "propaganda trial," or organized public humiliation, was begun on November 25 in Moscow with the notorious N. B. Krylenko, public prosecutor, in charge, who had figured in the trial of Moscow Trial Archbishop Cieplak and the "Shakhta" engineers' trial. Eight victims were singled out for the event, on the charges of conspiracy with the French Government, the British oil magnate, Sir Henri Deterding, Col. T. E. Lawrence "of Arabia," and Russian emigré plotters, to overthrow Soviet industry. Four of these, Professor L. K. Ramsin, the alleged leader, N. F. Charnovsky, President of the Scientific Technical Institute of the Supreme Industrial Council, K. V. Sittin, textile engineer (whose son publicly repudiated him at the trial), and S. V. Kuprianov, employed counsel. The others chose to offer their own defense. The proceedings began by Professor Ramsin reading a very long and complete "confession," admitting every detail of the plot precisely as alleged by the prosecution. Sixteen brilliant arc lights, motion-picture cameras, and radio apparatus inside, and a huge procession of 500,000 persons outside were employed to stage the proceedings properly. A vigorous protest was made by Raymond Poincaré, former French Premier, and Aristide Briand, against the allegations made in the trial.

Spain.—With the exception of a few unruly elements in Barcelona, quiet was quickly restored after the general strike in Madrid, Valencia, Barcelona and other centers.

Strike Echoes Members of the Sindicato Unico, who had forced other workers to strike, opposed the order to resume work, which came from their own union headquarters, and made trouble for the police for several days. From Valencia a group of employers petitioned the Government to use sterner measures against the agitators. Gen. Enrique Marzo, Secretary of the Interior, resigned on November 24, ostensibly because of the heavy strain of preparing for the national elections. It was rumored that criticism of his administration during the strikes was the real basis

of his retirement. He was succeeded by Leopoldo Matos, former Minister of Public Works, the first civilian to hold the Interior portfolio since 1923.

Disarmament.—Raising of the question of the supervision of armaments, as provided for in the League Covenant, stirred up unexpected debate. Objections were voiced by Japan, Persia, France and Treaty Supervision members of the French group of nations. This led to the consideration of a permanent body for such supervision. On November 24 the American position was revealed as favoring such a permanent commission, which would consist of the fourteen members, corresponding to the membership of the League Council, plus an American member. A safeguarding clause, permitting a nation to ask for a change in the treaty if it were found to menace national security also received American approval.

The British proposal to limit naval expenditures was adopted on November 20 by a vote of 11 to 3. The United States voted against the project together with Merchantmen Japan and France. In response to inquiries, Lord Cecil admitted, for Great Naval Bases Britain, that his proposals covered budget limitation for auxiliary cruisers, subsidies for merchantmen, and naval bases. With this the adoption of the whole naval chapter was practically secured. A compromise proposal seemed to have put an end to the long dispute about global and category divisions.

Reparations Question.—Reports persisted, but were again denied, that Germany intended to ask for a moratorium in her debt payments. Experts of six central banks of issue met at the headquarters Credit Transfers of the Bank for International Settlements at Basel on November 24 to discuss plans leading up to a project for using the bank as a clearing house of the exchange of international sums of money. This would have a stabilizing effect on the world's gold transfer.

Next week, Leo Riordan will conclude his series on the colleges and their publicity by an article, "The Student Press Club," outlining some practical ways in which the purely educational interests of the college may be publicized.

The well-known writer, Cuthbert Wright, will contribute an interesting piece with the title of "No. 70 Rue de Vaugirard." It tells the tragic story of those who died during the French Revolution at the Carmes.

The recent White House Conference on Child Health and Protection will form the subject of a penetrating analysis by Kilian Hennrich, of the trends of State action in this field. The title of his paper will be "The Great Adventure in Childhood."

Dr. Francis Larcegui, a journalist of experience in South America, will offer an explanation of "Recent South American Revolutions."

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SATURDAY, DECEMBER 6, 1930

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The Soul of Education

IN the consulate of Plancus, that is to say, some fifty years ago, presidents of Catholic colleges came and went without ceremony. There were no credits in those days, few degrees, and academic processions were as remote as the radio. Awaking on a frosty morning, we were told that the Reverend Father Smith was now rector, vice Father Jones, transferred to a mission field among the Arapahoe Indians.

It was a simple era, not without its merits. No pomp and circumstance, but only another free day, marked the installation of a new college administrator. Today, if rumor speaks true, the free day has disappeared, and the pomp and circumstance has come in—a very proper pomp and circumstance, not unworthy of the age when all universities were Catholic and the head of them all was the Bishop of Rome.

This change is entirely fitting. A college or university, worthy of the name, is a center from which learning and religion, light and fire, are spread throughout the community. It bears a relation to the community which it could not dissolve, even if it would; it helps the community, and must in turn be helped by the community, if its functions are to be fulfilled more perfectly. Like the Church, from which it derives its mission, it is a city set on a hill; yet, again with the Church, there are some who will not see it, or acknowledge its office or its influence. Hence in the days of Faith, the Catholic university came forth on stated occasions to manifest her work. She invited learned men to take part in the disputations in her schools, and in conferring the cap and the ring of the doctorate upon her learned sons, she turned to the Church, and to the glory of her academic functions added the beauty and the solemnity of the cloister and the sanctuary. We of the English-speaking countries lost our love of academic pomp and circumstance during the long centuries of persecution. In a happier day, we are returning to it, at least in the public installation of our college and university administrative heads.

Unlike his secular brother, however, the new Catholic

president does not seize the occasion to promulgate some new discovery in philosophy, or to suggest a compromise which may serve to harmonize the conflicting claims of science and religion. To be quite frank, his inaugural address is apt to convey to Catholic ears a series of principles and deductions that are almost, if not quite, as familiar as the words of the Lord's Prayer. Thus when the new President of Fordham University, the Rev. Aloysius J. Hogan, S.J., said at his inauguration last week that the soul of all education is religion, one may feel quite sure that many of the audience applauded, not because the principle was new to them, but because in it they recognized an old and trusted friend.

But not all. To many who heard him, and to many who read the abstract of the address, published in the metropolitan journals, the old familiar words must have come with the force of a new revelation. For if one fact is certain in American education, it is that the practice of excluding religion from the elementary school and of enforcing this exclusion in the college and university has lost the favor which it possessed in the consulship of Plancus. Catholics have opposed this exclusion from the beginning; their philosophy holds that the very soul of the entire academic education is religion. That this philosophy can now be discussed seriously by many non-Catholic educators, and that it is actually held by others, is one of the most encouraging signs of the educational day.

Catholics are no longer alone in opposing the secular school. The time may come when they will not be alone in protesting the injustice which taxes them to support educational programs which they abhor, and educational institutions which they cannot in conscience patronize.

Four-per-cent Beer

THE possibility that the breweries may soon be permitted to manufacture four-per-cent beer leaves us quite unmoved. Strange as it may appear to Messrs. Cannon, Wilson, and other choice spirits among the Anti-Saloon cohorts and the Methodist board of reformers, many Americans who consider the Eighteenth Amendment a fatal error, and the Volstead Act the summation of legal absurdity, did not formulate their conclusions under the influence of strong drink. We count ourselves among those Americans.

Four-per-cent beer would in all probability decrease the number of deaths from alcoholism. Sold by respectable merchants, it would cut in sharply on the bootlegger's business. It might even do away with the bootlegger, the hijacker, the perjurer, the bribe giver, and the corrupt Federal and State official. To that extent, we should welcome four-per-cent beer, even though we may not expect to quaff any of it.

But four-per-cent beer, with the Eighteenth Amendment remaining untouched, would leave the Constitutional question just where it is at present. Some alleviation from the prevailing intolerable conditions would be secured, but no real remedy. The Eighteenth Amendment is a foreign body in the organism of the Constitution and should be removed.

In the campaign of 1932, it is highly probable that both parties will play with the idea of "loosening the restrictions of the Volstead Act," but what can be loosened, can also be tightened. Amendment of the Act would bring relief, we admit, but it should not be forgotten that the only cure is repeal of the Amendment.

Repeal cannot be brought about in a year, perhaps not in a quarter of a century. But unless repeal is aimed at, it will never be brought about at all. We do not crave beer, but a return to the original principles of the Constitution. Nothing short of this will satisfy.

Divorce and the Bar

THE lawyer has not fared well in the hands of the novelist and the playwright. Here and there in fiction, we have a kindly old gentleman, generally with silver hair and a kind voice, who figures as the family's solicitor and friend; usually, however, he is not a figure around whom we rally with enthusiasm. As a matter of fact, we generally think of him as somewhat doddering. More commonly, the lawyer of fiction is a marplot with no respect for property rights, who delights in setting people by the ears. But truth is kinder to the lawyer than fiction. Like all professions, the law is a fold for some black sheep, upon whom it occasionally looks with an indulgence which to the layman appears excessive. Of late, however, this indulgence has been replaced in some jurisdictions by a severity which, if properly applied, will soon send all but the most astute of the black intruders out into the desert.

A kindlier view of the bench and bar is afforded by a page from the report of the Supreme Court of the State of New York. In a divorce case in Schoharie County, Judge McNamee entered an opinion described briefly in the report, "the parties and attorneys are urged to attempt to effect a reconciliation." Such action is by no means unusual, but the language which Judge McNamee addresses to the attorneys will pleasantly surprise those of the laity who believe that the rule of the average court is simply, "Grant the divorce and have it over with."

Will not the parties hereto accept the urging of the Supreme Court, the heart and conscience of our State, set aside their personal feelings, and renew the vows so solemnly and beautifully and hopefully taken in youth, to love and cherish and protect each other until death do them part?

The Court calls upon the attorneys of record in this case to rise to the occasion, to rise to the high standard to which all ethical lawyers must ever be devoted, the saving of every decent home in which they have an influence. A reconciliation should be effected here that would be worthy of God-fearing lawyers and clients.

It has been said that at present the tendency of the profession is to effect a settlement as far as may be possible without throwing the case into the courts. Viewing the practice from a moral and ethical standpoint, the lawyer is bound to do the best he can for his client, as speedily as possible, and for a fee that is reasonable; and as far as they may be in conformity with justice and charity, he must protect and further his client's purposes. Apart from his professional knowledge and skill, however, every lawyer has what Judge McNamee calls "an

influence," and this too he must also use for the welfare of all concerned in the case. In cases involving children, the home, and domestic relations in general, the influence of a God-fearing lawyer may be of much greater value than his knowledge of law.

It is for this reason that law schools founded on the principle that the religious and moral development of the student must advance *pari passu* with his professional training, are of incalculable importance to the community. The lawyer must not be a skilled technician only. He must be a man of character. The school which trains the intellect but forgets the soul, will produce neither an educated man, nor a worthy member of a profession, but only a monster.

Uncle Sam Rocks the Cradle

IN his opening address at the White House Conference on child care, the President suggested a number of topics for consideration. Mr. Hoover evinced so complete a grasp of his subject, that one is surprised that in summing up the list of the needs of the child, he made no mention whatever of religion.

What the President omitted or overlooked is supplied in the elaborate summary presented by the Secretary of the Interior, Mr. Wilbur, and adopted at the closing meeting of the conference. In view of the fact that many divergent views were presented by the delegates, and that a very determined opposition to certain purposes of the Administration was led by Miss Grace Abbott, chief of the Children's Bureau, this summary is remarkably complete. We propose to discuss some of its nineteen propositions at another time; here it will suffice to observe that the child's need of religious and moral training is recognized, and that none of the propositions proposes a program of Federal control of obligations which belong primarily to the parent, and then to the local community. "No one should get the idea that Uncle Sam is going to rock the baby to sleep," said Secretary Wilbur. "The success of this program will lie in its trial by the small units in the counties and States. For effective educational, health, or welfare work, we must go back to the local unit. We want a minimum of Federal legislation in these fields."

Correcting the Secretary to the extent of reminding him that, according to the best authorities, approved by the Children's Bureau, no baby should be rocked to sleep, we applaud his proclamation. Too long has the theory that anything done by the Federal Government in educational and social work will be done perfectly, been suffered to pass unchallenged. To begin with, there is no constitutional warrant for the transfer of these activities from the States to Washington. Next, even did this warrant exist, the overcentralization which would quickly be effected in a country so large and populous as our own, would almost certainly paralyze the work by confining it within a hard and fast bureaucracy. Nowhere do "red-tape" methods thrive more luxuriantly than in the offices and bureaus at Washington.

Ordinarily speaking, social and educational needs can

be more quickly detected and remedied in the smaller and more homogeneous group. The city of Los Angeles, in all probability, is better acquainted with its own problems of child welfare than a bureau three thousand miles and more to the East, and can be trusted to solve them with an intelligence at least equal to that which has marked the proceedings of, let us say, the Children's Bureau at Washington. On the other hand, if the fathers and mothers of Los Angeles, with all the experts which the city can summon to its aid, cannot save the children of that thriving city, we are at a loss to understand what new and unknown remedy can be provided by Congress. "For effective educational, health, or welfare work," as Secretary Wilbur says, "we must go back to the local unit." If it cannot be had there, then, in all probability, it cannot be had at all.

The same theory of Federal omniscience and omnipotence underlies every plea for the creation of a Federal Department of Education. Seizing upon the President's speech, the Hearst newspapers found in it an argument for a Department which, almost overnight, would not only destroy illiteracy, but cure every sick child in the country. What educational wisdom, as yet unshared with the States, is hidden in the vaults at Washington? In all frankness, what can Washington teach the medical profession?

If the respective States are recreant in protecting the child, the remedy lies in the stimulation of a healthy local public opinion. If they are not recreant—and they are not—nothing need be supplied by the Federal Government. The more closely these Federal schemes are scrutinized, the clearer does it become that most of them are urged simply and solely for the purpose of creating new Federal jobs for partisan political workers.

Rights or Protection?

NOT so much has been heard within the last year of the so-called "equal rights amendment," which, as far as we understand it, does not propose to clothe men and women with equal rights, but with the same rights. Occasionally, however, it comes to the fore.

At the meeting of the League of Women Voters held in Syracuse some weeks ago, Miss Dorothy Kenyon, a New York lawyer, discussed it. As she thought it "a roundabout route, a diversion and a loud noise, drum beating and publicity," it may rightly be inferred that Miss Kenyon prefers other remedies for the political woes of her sisters.

It seems to us that Miss Kenyon approaches the question with much wisdom. Real inequalities, wherever they exist, should be dealt with separately. A blanket law would probably nullify all the legislation which has thus far been enacted for the protection of women gainfully employed. Even worse evils would follow a Federal amendment. Laws passed to enforce the amendment "would mean an enormous assumption of power by the Federal Government at the expense of the rights of the States."

All this is true. While the "equal-rights amendment"

seems to be losing rather than gaining strength, it would be a mistake to conclude that it is dead. It will never lack support as long as certain groups believe that they can use it as propaganda for some of the most unlovely phases of Feminism.

Free Soup and Unemployment

WE would not say one word to hinder the multiplication of breadlines and soup kitchens in our large and wealthy cities. When men are hungry and children are starving, emergency methods are necessary.

But emergency methods are not a cure.

They are simply the best treatment that can be obtained at the moment. The ambulance surgeon's patches do not complete the treatment needed by the victim picked up in the streets.

Throughout the country, various schemes have been devised to lessen the evils from which millions are suffering. We have special matinees, prize fights, golf tournaments, and football games; all for charity. Then there are the apple venders at the street corners, and other hucksters and collectors. All these devices are necessary, no doubt.

But can we find nothing better? Are we going to stop the treatment after the ambulance surgeon has taken a few hurried stitches?

The unemployed do not want gratuities. They want jobs.

They are not asking for soup, but for a chance to work for their bread.

We meet the demand by bidding them stand in line for a blue ticket.

That, possibly, is the best we can do for them. But, considering that this is the wealthiest country in the world, what we give is indeed a beggarly pittance.

So much for the millions of the unemployed. What of the wage earners?

Many are living in daily fear of dismissal. A few large employers have announced that no workers will be laid off. That is a policy of charity—and of good sense—that deserves the sincere flattery of imitation.

What is sorely needed, however, is a country-wide policy which will prevent these regularly recurring periods of unemployment and depression. They are not caused by unknown natural forces, working blindly, but by human agents. Fundamentally, every social and economic problem is a human and therefore a moral problem.

That is why not one can be satisfactorily resolved, except on the principles of justice and charity. As long as the world is ruled by a secular philosophy, men will be exploited for gain in the shops, and little children will go hungry.

The bread line is not the answer.

Free soup will cure no social evil.

As Leo XIII wrote, there is no remedy for the evils which press sorely upon mankind, except in the teachings and principles of Jesus Christ. The world which refuses to listen will continue to be a world of rapine and injustice.

The Liturgical Arts Society

JOHN LAFARGE, S.J.

THE Liturgical Arts Society has just made its bow to the public through the Catholic press, about the same time that a distinguished scientist, whose countenance Dr. Harry Emerson Fosdick had sculptured on his new temple, the Riverside Church, decided to set sail for this country. No one, we are assured, can fully understand this scientist. But from the interviews on religion, morals, philosophy, Zionism, and other things that he allows to be coaxed from his reluctant shyness, we gather that there are only three things that he regards as ultimate in the world. These are Time, Space, and Change.

Whence this veneration for such a strange trinity? A bit of thought leads to the conclusion that it comes from the loss of the sense of the presence of God. When public as well as private life ceases to be referred to God by praise, reverence, worship, and service, the thought of His presence departs. A substitute for God is sought in those things which for the moment seem to take man out of his own littleness: travel, drastic evolutions and developments, speed of motion, novelty, etc. But the more these things are clung to as something absolute the more they will be felt as merely relative. Sooner or later there will be an awakening, and men will turn their thoughts back to God.

What, then, will hasten this awakening? When we say that it will be powerfully helped by cultivating the liturgical arts we need to explain the term. We might speak of Christian art, or arts; but such a term is too broad. It would include all works of art by Christians; or all works dealing with Christian themes, in painting, sculpture, or literature: certainly a vast field. When we say, however, "liturgical arts" we mean such arts as in some way directly relate to the actual worship of the Church. The famous statue, for instance, which marks the boundary between Chile and Argentina, the "Christ of the Andes," though religious and inspiring, relates to no specific act of worship. But a statue of Christ in a church, or above the portal of a cathedral, does refer to the specific worship conducted either at some particular altar, or at least in that particular church. Even the holy-water font at your bedroom door, or the crucifix over your desk, relates to certain specific acts of private worship.

Nor are liturgical arts the same as the liturgy itself. The liturgy is the worship of God. It is the public, organized prayer of the Church, made manifest through certain prescribed and traditional forms. Liturgical arts are all those things of beauty, skill and wisdom which enable this public, organized prayer and worship to be fulfilled with fitness and splendor, and thereby to gain for it human hearts.

The term includes, apart from music and poetry, such things as architecture; religious sculpture; mural painting and mosaics; glass making; wood carving; the many

kinds of craftsmanship employed in creating the objects used in the liturgy, such as vestments and altar furnishings, tabernacles and pyxes, crucifixes, missals, etc.

All of these arts use those three elements of time, space, and change to help us to conceive just that which Professor Einstein seems unable to conceive: the Triune God who transcends all time, since He is eternal; who transcends all space, since He is infinite and immense; who is beyond all change, since He is Himself the immutable fulness of Being. Time gives us the liturgical calendar of the Church, each year returning on itself in cycles that portray the earthly life of Christ or the glory of His Kingdom. The plastic or representative arts consecrate space to the service of its Creator; and change is sublimated through rhythm and melody into the mysterious thing we call music.

Yet when the liturgy, conscious of its mission, attempts to draw people's attention to its own great functions and lessons through these its servants: the calendar of feasts and fasts; the Church psalmody; and her panoply of visible splendor; what does it find? The Church's feasts and fasts are rapidly becoming more and more forgotten in the routine and excitement of secular life. Church music is either silent or is of a kind unsuited to its real purpose; and the buildings, objects, and decorations which should lead men to the liturgy are, in all too many cases, actually leading them away from it. It is to find some remedy for this condition that the Society in question was begun under the able presidency of Mr. Charles D. Maginnis, of national architectural renown, and tentatively announced:

A few years ago a group of young Catholic architects held a meeting in New York for the purpose of exchanging views concerning the possible improvement of ecclesiastical art.

We were well aware of the excellent work accomplished during the past decade by many Catholic architects. But it was felt that much could be gained for the Church by closer cooperation between the members of the profession and the clergy. More definite and widespread contact between them seemed desirable.

This group therefore formed a society which has tentatively been called "The Liturgical Arts Society." It hopes that it may prove the means of establishing a bond between the clergy and the architectural profession that will prove helpful to both in solving problems of ecclesiastical art. This might be accomplished somewhat along the following lines:

1. The creation of a Consulting Board or Bureau which would compile and disseminate information of theoretical and practical nature valuable to clergy and profession alike. This should include matters referring to liturgical laws and usage, iconography, hagiology, vestments, sacred vessels and the like on the one hand. On the other it would be a source of information and advice available to the clergy on matters pertaining to the practical aspects of planning and building religious structures: the type of building possible with available funds consonant with dignity and reverent restraint, the use of material, acoustics, economic arrangement, the most advanced practice in school planning, etc.

2. Active collaboration between such a bureau and members of the clergy and laity who are specialists in subjects bearing on the various phases of Christian art. A number of eminent men in

these fields have expressed themselves as eager to contribute both their knowledge and time to such an agency.

3. A series of lectures prepared by architects especially for seminary students. With the aid of lantern slides, ten lectures during the year would make it possible to outline some of the major portions of the field of Christian art.

4. The possible future publication of a journal which would preserve and disseminate the information gathered by the bureau.

Recently a priest, who has been active in the liturgical revival, told the writer how he undertook to furnish a small chapel, attached to a house of Religious. Instead of going to any one of the prominent church-goods houses—the chapel was in Paris, and the priest was the well-known Father Paul Doncoeur—he went to the most expensive, the most fashionable establishment for the manufacture of articles of furniture, and told them he wanted something none of them had ever made, and few had even seen, an altar for a Catholic chapel. The result? A superbly wrought yet simple altar of rich ebony, garnished with silver.

"I went to the very best place—from a material point of view," said Father Doncoeur, "because Our Saviour must have absolutely the best we can give Him in the way of materials and workmanship, irrespective of where it comes from. And somehow we are always giving Him what is second-rate."

The secular craftsman can easily achieve his aim, luxury, convenience, etc., since the aim is easily understood by the natural man. But if we wish our altars to direct the mind to the Eucharistic Sacrifice, our statues and carvings to inspire not only sentiment but reverence, a whole world of doctrine must be consulted by the artist. The Church is the custodian of this sacred lore. On the other hand, the priest feels the need of expert *disinterested* guidance to find his way through the colorful wilderness of styles, periods and harmonies. And both patron and workman need each other's advice in practical matters without number, as any building pastor, or any church architect can testify.

Here and there the ideal patron and the ideal workman may meet and embrace in happy union. But such love matches are rare. Most pastors will welcome the opportunity to look over what has already been done as well as the possible projects, before betraying too serious intentions to any individual. What an advantage, for instance, in knowing what has already been done in the different dioceses of this country! Church architects, too, and artists feel the need of having available a body of right doctrine to which they can legitimately appeal.

Successes abroad show the benefit of such collaboration. In England, for instance, we have the Guild of Catholic Artists and Craftsmen, under the patronage of Cardinal Bourne. In Hungary, the Commission of Sacred Art, established by the Prince Primate, Cardinal Seredi. In France, the Société de St. Jean and the Atelier d'Art Sacré, in Paris, under Maurice Denis. In Germany, the great work of Beuron and Maria Laach. In Belgium, the Académie St. Luc at Ghent; the work of Maredsous and Maredrais; and the Artisan Liturgique of St. André, near Bruges. In Holland, the episcopal art commission in every diocese. In future articles the work

of some of these European liturgical societies will be further described.

Other officers are: Vice-President, Ides van der Gracht; Treasurer, J. Sanford Shanley; Spiritual Director, Rev. John LaFarge, S.J., of the Staff of AMERICA. The Society's headquarters are at 74 East Fifty-fourth Street, New York City.

She Made a Christian Out of Bill

ELLA M. E. FLICK

PERHAPS were William's mother wording this title she would feel called upon to say *angel* instead of Christian. Being merely an aunt, and well satisfied with the humble relationship, I find the first epithet more descriptive. One has to die to become an angel of any importance and Bill is very much alive. Moreover, holding a sisterly consanguinity with William Senior, knowing his possibilities and limitations, and the propensity of male offspring to take after father, I doubt death itself could make an angel of either one of them excepting "pro tem."

By name she is one Sister Theodore, this wonder woman who works miracles. She teaches arithmetic and morals, strange combination, to small boys in St. Thomas' parish school outside the city. Some twenty first-grade lads sit before her listening to the words of wisdom that drop from her lips. Some filial piety coaxes me to say honeyed words of wisdom only to have the poetic inspiration checked before it travels so far as expression. It would be wronging Sister Theodore and her peculiar talents to imagine her crooning lullabies! William Senior says she sails up the aisle Sunday morning like a ship of war and handles urchins like the village smithy.

Bill turned six last May and come September he became an initiated member of suffering mankind by being enrolled in school. It was entirely against his better judgment; in fact, he went only under protest, but life is cruel in such matters. If the stern pair who are his parents had any sympathy to spare it would have been for the future teachers of Bill and not for their own small son. In humble moments they are both quite ready to admit that between them they have made a poor job of their cultural undertaking and that six years' experimental guardianship has left few traces of either morals or manners in their offspring.

My own relationship forbids a wholly unbiased description of young William. In my effort to balance truth and loyalty I might say that he is neither as cherubic as his mother imagines him or as satanic as the neighbors report him. Last winter, when after a cold that came near being pneumonia he lay wan and white in his little cot, I came as near to seeing him through his mother's eyes as probably I will ever picture him. But then he got swiftly better and I was an aunt again. The relief was welcome.

Something evil in my soul akin to Bill's made me diabolically solicitous, if not impatient, to see how the good Sisters at St. Thomas would welcome his entrance

into school and react to his capers. It was a feeling not devoid of shame, and humiliation of a sort, and genuine regret that so small a boy should be so bad. Yet closely allied to the feeling, smirking under it as it were, was that sinfully gleeful desire to see the new pupil and his new guardians in close working order. A knowledge born of experience told me that Bill boasted a vocabulary rarely heard from one of his years. Words not to be found in any respectable convent dictionary, or heard in any refined home, at times issued from his lips. "Let him run loose in the good country air," advised the doctor who fetched him back from the brink of death. Other things than pure country air came of his freedom and got lodged in his innards as convincing proof of the completeness of his cure.

For six years Bill has known no rules save those of love. Unfortunately, love is not always a safe and sane disciplinarian. Bill is as good a specimen of "home rule" as one could find. His six years might have been six months so far as religion or knowledge of his God went. In his parents' estimation he was only a baby far too young to be burdened with the saying of prayers or running to church. September last he went forth to St. Thomas' as consistently a little heathen as ever darkened its door.

This is not a categorical account of Bill's conversion. God forbid that I should pry into the secret places of his soul and root out his ruling passions to be displayed amongst men. I refuse even to picture for public exhibition the Bill I sometimes know, or used to know, in the not-so-distant past. Let the dead past bury her dead. (She is a woman, they say, like all other doubtfully flattering figures of speech.) My story concerns another Bill, the penitent, neophyte, and disciple of Sister Theodore.

Three months have gone over our heads since that summer-like day Bill went forth to school. I have never met Sister Theodore, yet I am confident I could write a character sketch of the good lady that would make her modest wimple flutter in pleased confusion. She has worked eerie transformations in our Bill. Outwardly he may be much the same tantalizing, provocative, maddening bit of humanity. Inwardly he has found his soul, God, his conscience and other evasive things needful in the upbringing of men. Incidentally he has likewise discovered a happiness that beams out of his freckled face and mischievous blue eyes. Finding God apparently was just what Bill needed.

Religion sits so heavy upon Bill that his parents are at times a bit annoyed. Their spiritual progress along the "higher walks," and their acceptance of better things, has been of slower growth than his. Their reaction to his piety is not always spontaneous and their edifying behavior at times belies their thoughts. No matter how great the hurry of a morning, Daddy says grace before breakfast, because "Sister Theodore says good boys ask God's blessing before they sit to eat." Bill says his morning and evening prayers kneeling beside his bed with mother a somewhat unwilling devotee kneeling alongside him. Mother finds it a bit awkward to leave her guests

at the stroke of eight and hasten upstairs to hear Bill say his night prayers. But Bill still has about him some remnants of his evil ways, among them a pestiferous pertinacity to get what he wants when he wants it.

In his little room adjoining Daddy's, Bill has an altar all his own. It has a picture of the Sacred Heart on one side and a picture of Our Blessed Mother on the other. It has two tall candles, bought by Daddy himself one rainy afternoon when in no candle humor, and is adorned with flowers, frequently purchased by mother because Bill forgets to pick them before he goes to school and intuition tells her that in spite of his conversion there is apt to be an old-time revolution if he returns to find his altar unadorned. Both mother and Daddy perform their devotions rather begrudgingly, 'tis true, but I am not so sure that they are not meritorious in the sight of heaven just the same.

And in back of the innovations, like the rock of Gibraltar, towers Sister Theodore. Bill has laid all his little heart at her feet. She is beautiful as man's first love; angelic as the seraphs in heaven. Bill, poor child, is much too young to appreciate fully this innocent exaggeration with the implied flattering tribute to his own impeccable character that his masculine soul can recognize and appreciate either attribute without marring or regretting the other.

Because of Sister Theodore and all she represents Bill has forgotten his "bad" words, or leastways keeps them entirely out of sight or sound, which after all is all one expects of poor human kind. Moreover Bill has completely renovated his mode of life. Patient, gentle, kind he is. His right hand thumb no longer sits upon the tip of his nose with four fingers standing erect in salute. Cats and dogs for miles around now walk and talk in comparative safety. The neighbors, who figure more intimately in his conversion than most folks know, rather who have more reason for sincere gratitude for the sudden change than most people suspect, call him a Model Child. One and all vote a card of thanks to Sister Theodore. Sister Theodore, humble woman, says the change is God's, not hers. She merely made a Christian out of our Bill.

TREASURY

I have a miser's hoard of memories
Slow-gathered through the years,—cock-crow at dawn
Piercing dim silence, ring of beating hoofs
On frozen ruts skimmed white with ice, a lawn
Where spangled grass-blades bend silvered by frost.

All summer's fragrant beauty is stored up
With recollection of one pale wild rose
Set flatly in its web of circling green,
The sport of every wanton breeze that blows,
The harbor of each laden, laboring bee.

Though flaming ecstacies of youth may fade
From hearts oblivious, yet shall mine retain,
In swish of wind-whipped willows bowing low
And in the whispering of twilight rain
That sweeps wide lonely fields, remembered joy.

AMY BROOKS MAGINNIS.

Colleges and Publicity

LEO RIORDAN

IN the belief that higher education is no longer for a 'select and aristocratic few' and that college athletics is overemphasized in the press, a large majority of 227 American and Canadian university and college presidents, recently polled, favor full and complete interpretation of academic and scientific information to the public, even at the expense of minimizing the news of intercollegiate sports" (*New York Times*' report of the 1930 convention of the American College Publicity Association, of which Edmund S. Carpenter, Marquette University, is president.).

The poll results, announced by Frank R. Elliott, Indiana University, revealed that of the college presidents replying, 147 viewed publicity as "essential," 76 thought it "desirable," 4 believed it unnecessary, whereas 128 declared sports publicity was overemphasized and 23 defended it.

Further valuable information is found in these excerpts:

Among those taking the view that college athletics is overplayed in the public mind were a number who expressed the opinion that the trouble was not so much with the overdoing of athletic news as with the failure to play up proportionately information concerning the academic and research side of college life. . . . But while a majority stated emphatically that athletics is overemphasized, a number took the view that when academic and scientific achievements are given their proper place in the public press, the emphasis on college athletics will disappear.

But meanwhile, the general public's estimate of a college is likely to be made in terms of what its football team does, for after all, there is so little general news about the colleges that their only regular contact with the public is the sports page. This has produced a situation akin to the case of the man who, when asked what he knew of another individual, replied that his first name was John and that he played a good game of golf.

If the colleges were able to "follow through" and bring to the public some knowledge and proper appreciation of the academic side of the college scene, football and the other sports would be an excellent advertising aid, but, as the poll points out, there are pages for sports, but only a few lines for educational news.

So much for colleges in general. What of the Catholic colleges as a distinct group? From a careful survey of the matter in the Catholic and secular press of a number of cities, it is apparent that our colleges are not receiving anywhere near an adequate or effective amount of publicity for the important side of their activities. One knows that there is no definite policy against such news in the dailies, where it would receive as fair a hearing as any other item, and plainly there could be no suspicion of a hostile or unsympathetic attitude in the Catholic press.

What then is the explanation? The explanation will readily unfold itself when "publicity," in its technical sense, is defined. While the average newspaper reader might consider "publicity" any and all news items about an organization, the word has a more limited meaning to

newspapermen. Technically, "publicity" is that amount of press notice received over and above what the papers normally print from direct assignments to reporters—in other words, the result of seeking the papers, rather than of waiting for them to seek you.

The publicity man, who is a news expert representing the organization but on excellent terms with the papers, has seen his occupation rise in dignity, especially since the War, to attain such titles as "public-relations counsel." Most large firms now maintain such a department and a majority of the larger colleges, particularly the non-sectarian institutions, maintain a permanent staff, or at least a regular department to handle sports publicity.

An adequate department of this sort is rarely found in a Catholic college, one reason being, of course, the outlay necessary for its maintenance. Thus, unless some event at the college is sufficiently important to attract notice from the papers through the routine channels, news of the institution does not appear regularly, except on the sports page, where its presence is due to a reason to be touched on later.

If the results of this did not go beyond leaving the college's academic triumphs in darkness, there would be little cause for concern. But the lamentable fact is that the average Catholic, to make no mention of the average non-Catholic, has no thorough appreciation of our colleges, unless through some contact like an enthusiastic alumnus or student. Attributable to this, to some degree at least, I feel, is the reaction one sometimes encounters in the statement that while our colleges are excellent scholastically, they lack the secret formula for success which is held exclusively by the non-sectarian colleges, notably the larger ones.

One finds it difficult to be civil when this attitude is plainly merely a weak effort to screen the "social-climbing" urge, and is accompanied by high-flown references to "contacts useful in after life," but there is beyond this type of modified manhood a type of rigid Catholic who wants to be sure that he is getting the most for his four years of study and wonders what answers we have for the first objection. For however little we like it and however much our Catholic colleges stress worthier motives, the tendency today is to make the primary if not the exclusive test of a college's worth, its ability to give a man something he can turn into money. Our colleges also labor, many of them, under the difficulty of being small in a country where many of us measure everything's importance by its size.

To a man with a Catholic college background, it is ridiculous to say that our alumni are less successful proportionately than a group from any non-sectarian college, but in flying to the defense of our colleges, a man must have a definite argument. A mere refutation in brief can too easily be construed as pardonable and praiseworthy, though blind, loyalty.

While no thinking man will accept the number of "Who's Who" per thousand alumni as a gauge of a college's general worth, the substantial success of the larger proportion of its alumni, plus the ability of a smaller percentage to rise to local, sectional or even national prominence is an excellent recommendation for a college—or at least is so considered by the general public.

This topic is not new, of course. Our college alumni discuss it frequently and with a great deal of frankness. Checking as I write, I can recall offhand, discussing it with men from eleven different colleges, many of them quite substantially prominent. I have found the consensus of opinion to be that they know to a point of conviction that they have received an education at least the equal of that received by any of their business associates and other friends, but that the fact that so many of our colleges are relatively little known somehow takes the edge off, socially.

This has, of course, one practical advantage—it makes our men stand on their own feet and not depend on their college's name as a talisman for a career. A reaction I have often noticed, although it may seem overdrawn in print, is this: In a group discussing colleges, a man from a large non-sectarian institution will often reply: "I went to *Blank*" (with a distinct emphasis on the college's name) whereas a Catholic college man will usually answer this question without emphasizing any word. This may be an unconscious trait, but I have watched it often enough to conclude it was not an individual trait.

A Catholic college man reasonably familiar with the careers of men from his college could name you a dozen or more men respected and successful enough to impress any group. But these men are rarely identified with their colleges in the public mind. Nor is the public any better informed on the excellence of the college's faculty or courses, or even of its worthwhile extra-curricular activities that have a direct connection with class work. Our colleges are traditionally outstanding in debating, for example, both in the matter of developing the individual student and in producing teams capable of defeating any sort of competition.

Modesty and an inclination to avoid publicity may be creditable qualities in an individual, or even in a college, but when this attitude is held to the detriment of the institution, it is, I feel, within the limits of good taste to step forward and cite the points of excellence on which we have a right to base our claim that our colleges are superior cultural centers. In one stroke this by no means easy feat would enable the spirited Catholic to uphold our colleges and completely succeed in silencing the "success" group that has already been mentioned. If one concedes this should be done, as an educational move, the question of ways and means presents itself.

The most direct instrument is the press. Student activities, in addition to general news, will be the material for the groundwork of the plan. There will rarely be a week during the scholastic year when something of definite although possibly not extensive news value is happening in every Catholic college, even the smallest. There will be no need for "stunt" news and no place for it in this

scheme of things—actual news presented in a dignified, systematic way will be a sufficient start.

What possibilities do the newspapers offer? Important considerations here are: (1) the material for, and (2) the avenues to publicity. From the day enrolment closes and the students settle down to class work, your material is ready and will continue so until the doors are closed in June.

The enrolment, itself, for instance, is a news item. If it is 600 this year and that represents an increase of 90 over last year, that is news; so is the size of each class, the number of States, cities, high schools, etc., represented in the freshman class. This phase will be thoroughly discussed in a succeeding article, this brief outline being for continuity only.

The primary avenues to publicity are the local Catholic weekly and the local and metropolitan dailies in the district. For wider fields, no more ideal means could be hoped for than the N. C. W. C. News Service. In a local way, all college happenings and student activities, like class and club elections, Greek academies, debates, etc., are acceptable to both types of paper and the Catholic paper will also welcome reports on retreats, sodalities, etc.

One or two news items a year on such subjects would not be of any lasting effect. It is the constant repetition that counts, even though the news items may be small. When one stops to consider how extensively a nationally known product is advertised to reach the point where it will become a household word, the necessity of constant action will be appreciated.

But since all this admittedly beneficial news requires an expensive publicity department, how can such a program be brought into actuality by a Catholic college which has no funds available for such a purpose?

The means open to institutions not prepared to secure expert publicity men is the student press club—not a new idea but one which like publicity in general, is little understood and appreciated. Aside from the outlay of effort and after-hour work by the students, the venture involves only the expense of typewriters and postage and holds possibilities of revenue enough to cover these costs.

In another article, "The College Press Club," I will discuss the workings of this plan in the light of the editorial requirements of the papers and the best means of presenting the points the college wishes to stress.

THANKSGIVING

For every quickening pain
That fell like fiery rain
Upon my sleeping heart;
For every loss
That bound me to Thy Cross;
For hungry soul,
And meagre sup;
For broken bowl,
And emptied cup;
And irksome load;
I thank Thee, God.
Thou hast bestowed
A flowering rod.

EVELYN ELIZABETH WALSH.

The Century of the Immaculate Conception

JOSEPH HUSSLEIN, S.J.

IN the preceding article I briefly described the events with which, in the year 1830, a new phase of devotion to Mary Immaculate began within the Church, and how, under most mysterious circumstances, that devotion struck deep root at Rome itself.

In every age, indeed, belief in Mary's privilege of the Immaculate Conception was a conviction almost instinctively held by the Faithful. "We shrink with horror," wrote Pius X in his Encyclical on the Golden Jubilee of the Definition of the Immaculate Conception, "from saying, as Denis the Carthusian so well expressed it, that this Woman who was to crush the head of the serpent should have been crushed by him, and that the Mother of God should have been the daughter of the evil one."

It was but necessary to explain how for Mary, no less than for us, Christ was truly the Redeemer. Only by the foreseen merits of her Divine Son was the singular immunity from original sin, in the first moment of her conception, accorded to her. But with this truth clearly understood, saints and scholars, universities and Religious Orders eagerly vied with each other in pledging themselves to the defense of Mary's Immaculate Conception.

And yet with the year 1830 events began to take a new turn which ultimately was to make this devotion still more definite, more practical, and even more truly universal throughout the Church. As one of the earliest illustrations, we must at once call attention to the great event that now took place in our own country.

For every American Catholic the year 1846 should be one of the most memorable dates in his historic calendar. It is the year in which the Sixth Provincial Council of Baltimore solemnly requested the Holy See to approve of its selection of "Mary Conceived without Sin" as Patroness of the United States.

Be it carefully noted that the peculiar phrasing itself of Mary's title by the assembled American prelates must obviously lead to the conclusion that it was taken by them, literally and directly, from the petition inscribed on the Miraculous Medal: "*O Mary, conceived without sin, pray for us who have recourse to thee.*" So, then, it was that the Immaculate Conception, "Mary Conceived without Sin," Mary Immaculate, became officially the great Patroness of the vast union of States that had sprung up in the New World. And that world itself, let me incidentally state, had been discovered by one of the most devoted apostles of Mary's privilege, Columbus.

"Conception," "Port Conception," "Holy Mary of the Immaculate Conception," were names he gave to island or port that he discovered. Worthy, too, of special notice is the fact that on his famous second voyage Columbus formally placed himself directly under the protection of the Immaculate Conception. We realize how intimately woven into the very fiber of his being was his recognition of Mary's sublime privilege, and how fervent was his devotion to Mary Conceived Immaculate.

The first dedication, however, of the United States to the Immaculate Conception, so far as I am aware, was made by Father Andrew White, S.J., who about 1640 took upon himself to consecrate this new land to the Redeemer and the Immaculate Virgin, Our Mother, meaning it to be a substitute for the "Dowry of Mary," as England was called. His own private act has now been completed by the official and public dedication which henceforth constituted the United States, in all truth and reality, the land of the Immaculate Conception. Such was already the stupendous development of the events that began in 1830.

Unfortunately this dedication has not as yet sufficiently impressed itself upon the minds of the American people. To bring it home to them more tangibly is itself a great apostolate. On this account, were there no other, we have reason to be grateful for all the publicity given to the National Shrine of the Immaculate Conception. To make truly of December 8 a great national Catholic feast must obviously be our endeavor. So we shall be able in a special and extraordinary manner to draw down God's blessings on us and our country through Mary Immaculate.

Who knows what favors may come to us from those extended arms and open hands, whence the rays of Divine grace continually stream downward on the globe of this earth? Should we not confidently expect that they will fall in special brightness on that particular spot so sacredly dedicated to her Immaculate Conception? We have a duty surely to pray to her on the day of that great feast, not merely for ourselves alone, but also for our country, that the graces she will obtain for it from Almighty God may flood it with His mercy from ocean to ocean, the graces of conversion and of ever greater love of Mary Immaculate and her Divine Son.

We have thus come in our historical account to the memorable year 1846. Just another eight years elapsed, and there followed at Rome, on December 8, 1854, the solemn declaration, by Pope Pius IX, of the Immaculate Conception of Mary as a dogma to be believed by all who wish to remain in union with the one Church, Catholic and Apostolic. Here are the significant words:

We declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the Faithful.

It may be truly said that now, with the Definition of the Immaculate Conception, a new era began for the Church. The fact is that in performing this great act, Pope Pius IX confidently looked forward to unusual blessings to follow in its wake.

When fifty years later the new bearer of that name,

Pius X, wrote his Encyclical on the Golden Jubilee of the Definition of the Immaculate Conception, he was already able to enumerate a list of most notable favors that had been granted the Church in part fulfilment, as he said, of that hope. But he himself in turn expected still further interventions of Divine Providence through the intercession of Mary Immaculate, that so the realization of those hopes might be even more completely verified. "Her time is near at hand," he wrote, in the words of Isaias, "and her days shall not be prolonged. For the Lord will have mercy on Jacob and will choose one out of Israel" (xiv, 1).

In one word, with the Definition of the Immaculate Conception as a dogma of the Faith, the Church may be said to have issued forth into a life of new activity. At once the great Vatican Council took place, the dogma of Papal Infallibility was defined, and thus the Church was fortified to meet the errors that might in future arise. These are among the first fruits enumerated by Pope Pius X himself. Visits in person to the Vicar of Christ were multiplied, and a series of glorious pontificates won for the Holy See the respectful attention of all the world.

But, to put Heaven's own seal on the dogma of the Immaculate Conception, Mary herself now appeared at Lourdes, only four years after the date of the Definition of her resplendent prerogative, to confirm in person what the Church had infallibly defined. I refer to the apparitions at Lourdes.

Robed in the white vesture, symbolic of her immaculate purity; cinctured with girdle of blue, like the skies of her month of May; the rosary hanging from her folded hands, Our Lady showed herself amid the rocks of the grotto of Massabielle to the poor little peasant girl Bernadette.

Over the feet of the Virgin, in her niche of rocks, beautiful roses suddenly bloomed. At the pressure of Bernadette's finger on the dry ground, as the Heavenly Vision bade her, a spring of living water miraculously bubbled up. And to the unlettered peasant girl, who never before had even heard the mention of those words, the beautiful Visitant said: "I am the Immaculate Conception."

Surely here was Heaven's intervention visibly setting its imprint on the Definition of the Immaculate Conception, and showing how pleasing it is to Almighty God that we honor Mary under this chosen title. But if any might doubt, there were other wonders to follow. As in the days of Our Lord's mortal life, the age of miracles seemed to return to earth. The blind saw, the lame walked, the deformed and crippled threw away their crutches and leaped up from their beds. Tumors suddenly disappeared, broken limbs became whole, new tissue was seen visibly to grow over open wounds. Cures of every kind, impossible to mere nature or human art, were wrought in a moment during the passing of the Host at Mary's shrine.

But a new era began also in the spiritual life of man. The long series of Encyclicals of Pope Leo XIII on the Rosary, following each other in quick succession, from 1883 to 1894, gave a wonderful impetus to that devotion. The equally zealous decrees on Early Communion of Children and the Frequent and Daily Communion of both

adults and children, completely renovated the Christian life. The International Marian Congresses and Eucharistic Congresses were the flowering of this new spirit. From the obscurity of the tabernacle, as Pope Pius XI observed, Christ was taken and carried triumphantly in public procession through the city streets.

Not less significant was the consecration of all mankind to the Sacred Heart at the close of the Pontificate of Leo XIII, and the ordinations of Pius X and Pius XI prescribing its annual renewal in perpetuity. It meant the dedication not of Catholics alone, but of Protestants, Jews, and even infidels—of all men breathing God's air under the common heavens—to the Divine Heart of the Saviour King. Significant, too, of the new and fearless spiritual life that now had become active within the Church was the establishment, in this same connection, of the Feast of Christ the King and the proclamation of His rule over all mankind.

With the Definition of the Immaculate Conception, the Church, therefore, had issued forth, in a manner, from her modern catacombs into the broad light of day. The Vatican Council and the Definition of Papal Infallibility were the first clear instances of this, following immediately upon the announcement of the dogma of Mary Conceived without Sin. Lourdes, attracting pilgrims from all parts of the world, was a standing challenge to modern infidelity and its visible refutation. Catholics assumed fresh courage. The Great Advance had been sounded, and under the banner of Mary Immaculate the new, triumphant, spiritual onset began to win the world for Christ the King and subdue it to the Love of His Divine Heart.

There is one way only, let us always well remember, in which we can possess Christ, and that is through Mary. So He was for the first time given to the world, and so the world must unfailingly receive him again today, by Mary Immaculate.

Going Up!

ROSWELL C. WILLIAMS, S.J.

"YOU'RE all there, Strum, except—"

"—that I'm a Catholic."

"Exactly. How a man of your insight—. Don't turn away like that. You know I hate flattery as much as you do. Everybody recognizes your financial ability. Admit it."

"All right."

"And still you're fool enough to believe all that stuff."

"What stuff?"

"All that superstition about a personal God, and the rest of it."

"Superstition." Strum smiled. "And what would you have me believe?"

"Oh, I wouldn't throw religion out altogether. A man needs something along that line—some reverence."

"Reverence for what?"

"For something outside of him: the elevated, the sublime."

"And where is he going to find it?"

"In nature, in art, in literature. Look at the flowers

in the square down there. Doesn't that sight elevate you?"

"It does. Does it elevate you?"

"Why, certainly."

"To what?"

"To what? Why, it just elevates me, that's all."

"I know, but an elevator usually takes a man somewhere."

"You're too practical-minded."

"It's my keen insight." Strum smiled again.

"Take me seriously. You say the sight of those flowers down there elevates you. Let me ask where it takes *you*?"

"That's easy enough to answer. But first will you admit that you don't know where it takes you?"

"A man can hardly localize those things. They're above him, that's all."

"I can localize them, but I admit they're above me—mighty far above me."

"In your God, I suppose."

"Just there. It's what my Catholic religion teaches me."

"That's why you believe it, I suppose."

"It's one of the reasons."

"But Strum, you don't allow yourself to be led around by the nose like that in your financial affairs. If you did—"

"I'm not being led around by the nose. I'm being taken up in an elevator that goes somewhere. That's where you and I differ, yours doesn't take you anywhere."

"But my reason isn't hampered by any dogma that says I'm going here or there."

"Your reason says you are being elevated—you admitted that a moment ago—but you say you are not being taken anywhere. I should like to know how you can be elevated and yet not go anywhere."

"If you're going to be so persistent: I go out of myself."

"All right. You go out of yourself, but where do you land?"

"In—well—in the infinite."

"And what is the infinite?"

"It's something outside of me I can't explain in so many words."

"I can explain the Infinite where my elevator takes me; but it's my keen insight, I suppose."

"Your God again?"

"Yes. And your infinite could be God too, if you'd only open your eyes. You admit you're going up, why not go somewhere?"

"Ummm. We'd better talk bonds."

Six weeks passed.

"How about a little lunch today at the Serajevo? One o'clock."

"Fine." Strum hung up the receiver. He suspected what the topic of their conversation would be.

"And Strum, she's a wonderful girl."

"They always are." Strum smiled.

"But she's a divorcee. I wanted to ask you if there was any chance that it could be arranged. I haven't had the nerve to ask a priest."

"I'm afraid I don't understand."

"You see, I've become a man of insight. I'm on the point of entering the Catholic Church. It all began the day you spoke to me about the elevator that takes a man some place. I saw an announcement of a Catholic Inquiry Club a few days later, and I've been attending the lectures. I'd take the step tomorrow, only for the girl, because I love her, Strum."

"But she's a married woman."

"A divorcee."

"That's the same thing in the eyes of the Church. If she was validly married in the first place, as she probably was—"

"I'm pretty sure she was. An Episcopalian minister did the job."

"Then I'm afraid—"

"I've been afraid all along myself. I stayed away from the lecture on marriage and divorce at the Inquiry Club for that very reason."

"A mistake. I can understand, though."

"But you don't understand, you can't. This thing is simply tearing me to pieces. I haven't slept for three weeks."

"I think I do understand, though. A Catholic girl, a friend of my wife, went through the same thing a few months ago. She was desperately in love with a divorced man, or thought she was. It looked, too, like her last chance to get married: she was getting well along in her twenties, and her youthful charms were fading pretty fast. Well, the girl went through a hell on earth before she finally gave the man up. But she did it. And she told my wife the other day that she had never known what real happiness was till she made that decision."

"It's different with me, though. I'm likely to ruin the girl's whole life."

"I don't think so. There is such a thing as Providence, you know. If you make the sacrifice and offer it up for her, don't you think it safe to hope that Providence will square things?"

"I suppose so—that is, I ought to think so. But Strum, I can't give her up. I can't. I can't."

"Then it looks pretty much like taking the elevator—down."

"That's the whole trouble."

"I'll tell you what to do. You go and see a priest and talk the whole thing over with him."

"I suppose I ought to, but—"

"You haven't the nerve, as you said a moment ago. But I'm going to take you to a priest who is an old friend of mine. You won't need any nerve to talk to him."

Two weeks later.

"Hello, Strum?"

"Yes."

"Just wanted to tell you I'm on the express, *going up!* Father Frank is all there. Fixed things up with the girl, too."

Education

Sandblasting the Universities

PAUL L. BLAKELY, S.J.

If you have never had your house sandblasted, you have escaped an experience that is more than harrowing, an evil from which you may pray on bended knee to be delivered. As the clouds of mortar and limestone and dirt, mixed to an infuriating proportion with sharp particles of sand, pour into your room to take possession of eyes, nose, throat, hair, and your sticks of furniture, you know all the torments of T. E. Lawrence, with none of his glory. You pick up the morning paper, diverting the stream of sand to the Sahara-like floor, but getting most of it on your chest, and you conclude pessimistically that after the ordeal is over, the house is going to look even worse than it did under its ancient grime. But a second glance, a few days later, persuades you that all is well. Your house is practically new.

The book published last week by Dr. Abraham Flexner is in the nature of a sandblast, appalling yet cleansing, for the American university. Two years ago, Dr. Flexner unbosomed himself on this subject in a series of lectures at Oxford, but without creating much of a flurry. For this reason, possibly, in recasting his lectures for publication Dr. Flexner has widened his indictment and pointed his examples. The sand he employs is sharper, and he throws it with greater force. The American university, particularly as typified by Columbia, Chicago and Wisconsin, is in his hands as in the hands of a sandblaster, but it will emerge, I trust, not only with a new facade but with a renovated interior.

In rating the English universities "as seats of higher learning, incomparably superior to anything that has been created in America," Dr. Flexner is merely repeating the judgment recorded some years ago in Dr. William S. Larned's splendid, but almost forgotten, Carnegie Foundation study. But neither Dr. Flexner nor Dr. Larned, it seems to me, has given sufficient consideration to the fundamental reason why the English university is a home of learning and culture, while the American university is not.

In the United States, the damnable doctrine of democracy in education decrees that every boy and girl be "put through" college; hence, we must have colleges and universities through which any boy or girl not absolutely a moron can be "put"; and assuredly we have them. In England, on the contrary, making due allowance for exceptions, a young man goes up to his university well prepared, and for reasons that are at least indirectly academic. With us, a young man not only can, but quite commonly does, leave an indifferent preparatory school for the university, where he stays for four years and comes out with a degree—and as far as he is concerned, not one purpose or aim that by any stretch of facts or of logic can be deemed academic, has ever been considered. One of the wisest of our schoolmasters, Dr. Drury, of St. Paul's in New Hampshire, said the other day that many a boy goes to college for no other reason than that

his father can afford to send him there. "When some one is brave enough to found a society for the prevention of going to college, its memberships will be snapped up by schoolmasters who know youth best, and who value it most sympathetically." I have been urging the formation of just such a society for a good many years, and I am happy to know that my purpose wins Dr. Drury's approval.

But, as Dr. Drury sadly admits, "our slavish belief in college for all" shows no sign of waning. Its abuses will long remain with us. The late Dr. Sharp, of Boston University, once remarked that while all his boys and girls were in high school, they were not there, so far as he could judge, to be educated. Their purpose was to collect "credits," to be handed over to the proper college official who in the spirit of *quid pro quo* would admit them to college. Once matriculated, the same process, he feared, would be repeated. They would not be young pilgrims, drinking deep from brimming streams of wisdom, and scaling with stout hearts the delectable hills of knowledge, but grubby credit collectors, pickers up of inconsidered trifles on the academic highway.

His fears, as I pointed out at the time, were well founded. "The sort of easy rubbish which may be counted toward an A.B. degree," writes Dr. Flexner, "passes the limits of credibility." At Columbia, for instance, the student may offer wrestling or poultry raising—just as in a certain high school that I know of, the pupil may gravely offer agronomy without even understanding what the word means. In this particular case, the principal, when cornered, wrote that in her "sophomore" year, the little girl had been appointed by the teacher to care for a box of flowers in the window. At Columbia, again, if the young man is an advanced student in practical arts, he may present for the bachelor's degree courses in laundry work, cookery, and clog dancing. "Is not this an appalling situation?" asks Dr. Flexner. "By the hundreds, crude, poorly taught, eager boys and girls resort to Columbia to be educated." In return, the university "takes their money, consumes their time, and at the end of three or four years bestows upon them a bachelor's degree that represents neither a substantial secondary education, nor a substantial vocational training."

Let us cite another example.

The University of Chicago requires fifteen "units" for admission to its colleges. But more than a fourth of these units, reports Dr. Flexner, may be secured in stenography, typewriting and bookkeeping! Home economics and agriculture, as taught in the high school, may also be offered, and, what is more to the point, accepted. There is no more sense, reflects Dr. Flexner, in "counting" these subjects than there would be in "counting" manicuring, hair bobbing, and toe dancing. But is Dr. Flexner not premature in concluding that they are not counted? Columbia, as has been noted, accepts clog dancing in preparation for the bachelor's degree, and, to revert once more to the Middle West, Chicago counts for this degree work done under the professor of police administration. Columbia, again, has a professor of extra-curricular activi-

ties, which may or may not be another name for football coach, Rollins College, a professor of books, while Vassar has established an Institute of Euthenics, in which instruction may be obtained in speech development, food preparation, and horticulture.

The American university, concludes Dr. Flexner, "has lost its sense of values, and is becoming more and more tumultuous." Growing in size and numbers, the schools have "needlessly cheapened, vulgarized and mechanized themselves." Some are almost frankly commercial; they have something to sell in the way of instruction, and the price they set is all that the market will bear. "Insofar as business or journalism is concerned," writes Dr. Flexner, "Columbia can do nothing for undergraduates that is worth their time or money. Both are worse than wasted."

But Columbia is by no means the sole offender in this respect. Something must be done, and at once, to bring to a sense of common honesty the professional or semi-professional schools which admit all comers, hold them for the sake of their fees for a few years, and then send them to take a State examination which they cannot possibly pass. If the administrators of these schools do not know after the experience of one year, that the pupil is unfit for the work and has no chance of success, they are incompetent and should be removed. If they do know, and continue to collect the pupil's tuition fees, the case should be referred to the local police, if not for an indictment on the ground of obtaining money under false pretenses, at least, for investigation.

Somewhat akin to this practice, is the craze of many schools to register, at least in their catalogs, huge numbers of students. Why this form of insanity continues to exist at a time when every college man knows that the need is not for bigger but for better colleges, is something that passes normal comprehension. Dr. Flexner, after taking out the padding, reduces Columbia's enrollment of 48,722 to about 4,000. Chicago's 30,000 drops to 5,000, Wisconsin's 28,000 to 2,500, Harvard's 10,000 to 5,000, and Yale's 5,000 to 3,000. Possibly the numbers might suffer a further reduction were "student" taken to mean a young man who has come to college for the exclusive purpose of engaging in pursuits calculated to secure a healthy maximum of mental, moral, and physical growth.

As Dr. Flexner's conclusions will certainly be misquoted and misunderstood, it should be added that he finds much to commend in the typical American college and university. Amazing progress has been made in the graduate school which, he thinks, "is the most meritorious part of the American university." The college library, too, comes in for a word of praise. Again, Dr. Flexner certainly does not wish that his criticisms be taken to mean that at Columbia, for instance, no facilities worthy of a college are provided. As I see it, the burden of his criticism is that while the bachelor's degree may represent four years of meritorious academic work, it may also represent four years spent partly in conning a cookbook, and partly in raising chickens, or in pecking away at a typewriter. In other words, while the holder of a

degree may be an educated person, no student need fear that he will be denied his degree because he is quite uneducated. As long as the college is a cafeteria offering courses ranging from aviation to zymotechnics, to be chosen almost at will, the price of a degree is not culture but "credits."

Sociology

The Parish Credit Union

T. J. O'SHAUGHNESSY

IT may be proper to conclude, after all that has been written upon the subject of credit unions, and all the avenues to information on this subject that have been opened to us in recent years through both the National Catholic Welfare Conference in Washington, D. C., and the Credit Union National Extension Bureau of 5 Park Square, Boston, Massachusetts, that there exists a rather general understanding of what credit unions are, what functions they perform, how they are created and how they operate. Yet I shall risk a word about that understanding in this article, the chief purpose of which is to discuss the application to and use of the credit union in the parishes of the Catholic Church in America.

A credit union, to describe it as briefly as possible, is a miniature cooperative bank, organized as a corporation under a specific State statute, among a specified group of people. The credit union accepts the savings of its members, in agreed weekly, semi-monthly or monthly installments; it loans the funds thus accumulated, to members of the group in which the credit union is formed, who must first become members of the credit union; it charges interest on these loans at a rate that is fixed by the board of directors, elected by and from the membership of the credit union, within the limit fixed by the law of the State, which is usually one per cent per month on unpaid balances; and it distributes the money it has earned to the members of the credit union in the form of dividends on their shares.

Credit unions originated in Europe about three-quarters of a century ago, and thousands of them are operating successfully in all parts of Europe today. In Germany alone, for instance, there are 52,000 of these organizations (which are known as Raiffeisen banks there, named after their founder, Raiffeisen) and of this number it is a significant fact that 40,000 are organized in the congregations of Catholic churches. In similar proportions these organizations are found in Switzerland, Belgium, France, Italy, Sweden, Czechoslovakia and other Western European countries.

The first credit union in America was started in a little Catholic parish in New Hampshire twenty-one years ago, in a French congregation, by a man who had become familiar with the operation of such organizations in Europe. However, the development of credit unions in America was not very rapid until soon after the close of the World War, when Edward A. Filene, of Boston, privately and as a disinterested public service, founded and financed the Credit Union National Extension Bu-

reau, with Roy F. Bergengren as its executive secretary. Thereafter credit unions spread into the furthest quarters of the United States, until today there are thirty-two States with credit-union laws, and thousands of credit unions in these States.

Statistics tell us that somewhere between 7 per cent and 15 per cent of the people of the United States have bank credit. Patently, if a person has bank credit, and can obtain the loan of the money he needs at the rate of 6 per cent or 7 per cent which is usually charged by banks, he would be most unwise to borrow at 1 per cent per month, which is 12 per cent per annum. And yet, between 85 per cent and 93 per cent of our population, who are without bank credit, are paying on loans which they are compelled to obtain from licensed and unlicensed money lenders, from 42 per cent per year, which is the legal rate in more than a majority of our States, up to rates of interest that by comparison make 42 per cent seem cheap. A condition of this sort in this, the richest country in the entire world, clearly demands correction. It is not enough that we merely denounce the usurer, no matter how long and how loudly we do so; we must supply the needed credit, in some other way and at a reasonable rate of interest. The credit union is the only solution I know for this vexing economic problem.

Informed people have tired long ago of the view which so many take, that the man who must borrow money is improvident, extravagant, thrifless and a wastrel, and deserves no pity, no consideration and no help. Too many cases are known in which a fond father spent his last dollar, and then went into debt to provide his child with the medical care that he hoped would save the child's life; that failing, he had to borrow the funeral expenses from an unscrupulous lender whose rates of interest prevented the father from ever being able to make a substantial reduction in the principal of the loan. Too many cases are in evidence wherein the slender savings of a family, accumulated through long years of hard toil and persevering frugality, have been dissipated in a few short weeks through illness of the bread-winner. Too many cases are recorded of people who saved for the proverbial "rainy day," and who were, figuratively, completely flooded out, ever to encourage the view that everyone who must borrow, even at exorbitant rates of interest, deserves to be condemned. The complete success of thousands of credit unions, in America and in Europe, that make loans in just such cases as these, vindicates the view that in the main such people need only a chance. For these people the credit union performs a great service.

One evening a short time ago I visited the pastor of a Catholic church, who had voiced an interest in forming a credit union among the members of his congregation, and asked me to call. I found him in his study, solemn and dejected, and this is the story he related to me of an experience through which he had just passed: A few months before he had become aware of the plight of a family in the parish. There were six small children in the family, the father had lost his job and had been unable to find work; it was raw weather and they were cold, unclothed, penniless and hungry. The priest sent the chairman of the

St. Vincent de Paul Society in that parish to call on the family, and that wonderful organization had supplied them with food, fuel and clothes, and had found a modest position for the head of the house. A few days before my visit the Sister who taught two of the children in the Catholic school, had 'phoned this same chairman and asked that he prevail upon the children's father to permit them to make their First Communion, as the father had refused, for the reason that he thought the children were not old enough. The chairman called, and prevailed upon the father to give his consent. He offered again to assist the family, if they were finding it difficult to get along. The father's reply was something like this: "All right, George, if you think the children are old enough, I certainly will permit them to make their First Communion. But I had thought they were too young. I will not stand in their way, as long as you think they are old enough. I lost that job you got for me, when they shut the plant down two or three days ago, but I can borrow the money for the children's clothes. I most certainly will accept no further help from you fellows (the St. Vincent de Paul Society); you helped me before when I needed it badly and I appreciated it very much, but I shall manage to get along somehow." The next morning the father of those children shot and killed himself. "That man," continued the priest, "would be alive today if there had been a credit union from which he could have borrowed the money he needed, on terms that he could expect to meet."

This was rather an extreme case, or rather, the climax was extreme and unusual, for there are cases similar to this in every parish—different, perhaps, as to the climax, but just as distressing and just as deserving in all the other details. It seems to me that there is an indissoluble tie between the spiritual needs and the temporal requirements of a case like this. A broad interest in the spiritual side of a case of this sort seems to me to demand that consideration be given, top, to the temporal needs of the family. They did not want alms, they were too proud to take alms, but they needed and would take decent credit that they could have accepted without a surrender of their self-respect. A credit union could have helped them—the credit union that now exists in that parish will help such cases henceforth, and in addition will solve many other cases not quite so distressing.

The demonstrated success of credit unions in industry leaves no room to doubt their ability to function there; and the success of tens of thousands of credit unions in Catholic parishes in Europe, and the success of nearly a hundred credit unions that are functioning in Catholic parishes in the United States, should be convincing enough that the credit union can be a thoroughly sound and successful lay activity in any Catholic parish.

A word of inquiry from anyone interested in credit unions, addressed either to the National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C., or to the Credit Union National Extension Bureau, 5 Park Square, Boston, Massachusetts, will bring complete information about credit unions with absolutely no obligation whatever.

With Script and Staff

THE following came as a reply to a letter sent by AMERICA's Business Manager to the pastors of Catholic parishes asking them to join the ranks of those who are already successfully selling AMERICA at the church door.

All in vain in this parish. I gave eighty addresses to the Catholic *Daily Tribune* and the result was not a single subscriber in 1929 and 1930. I have a little library of thirty volumes, but in the six years that I am here not a single one did come for one book. I have your pamphlets but they are left untouched. I spread amongst the youths the pamphlets about religious vocations, but got the remark such they did not like as they were not inclined to die out.

The Sunday collection for 120 families amounts to the capital sum of between 94 cents and 116 cents. There are no Christmas or Easter collections. The offerings for Masses at funerals they use to pay the funeral expenses. My income for 1929 was \$550. I here need four modern languages for the confessional, and the most are Easter Bucks. I tried to get sodalities but in vain. The dance evil is here firmly rooted. Out of ninety-eight women, I got seventeen for the First Friday devotion, of whom are but three speaking English. They are opposed to the Vacation School, to the Women Activities, to the Boy Scouts in the Diocese, saying that they are novelties of the Bishop.

The priest has here nothing to say, the laymen are the boss, and one of my predecessors as pastor here, calls it a rotten mess. They kicked because the Bishop has raised the cathedralicum with five dollars, and all that almost beneath the shadows of the Cathedral. This was December 31, 1929, and still this day about \$900 to be paid in. Last winter I had no heating in the house causing me to get lung trouble. They are not poor, have nice cars but no faith. It is much better to be amongst the Indians than amongst them. To win them over to better things I have spent about \$1,100.00 cash from my own means in Europe. The collection for the Holy Father amounted to \$9.01, being less than in 1929. They call the priest lazy and a robber, as having not the least respect for priestly dignity. Within twenty-three years there were sixteen pastors.

Every now and then, it is true, one strikes a particularly hard pastoral nut to crack. All kinds of nut crackers, of course, may be proffered to burst the shell of ingrained indifference. Certainly one of these is the potent influence of the Catholic Hour on the radio. How far reaching is its scope was shown by a recent poll of its readers conducted by the Pittsburgh *Sun Telegraph*, reported by the editor of the Pittsburgh *Observer*. The most popular Pittsburgh radio announcer turned out to be Father Cox of that city, who polled 16,664 votes to the second man's 6,817. The most popular program was voted as that coming from Old St. Patrick's where Father Cox broadcasts daily and Sunday. The most popular network program in the balloting was the National Catholic Hour, which received a total of 4,992 against 3,502 for "Amos 'n' Andy." The Rev. Jerome D. Hannan, D.D., Secretary to the Bishop of Pittsburgh, who lectures for the Catholic Evidence Guild, Diocese of Pittsburgh, was voted the most popular network artist, and station WJAS, over which Father Cox and his programs were broadcast, was voted the most popular local station. Says the *Observer* editor, "May we be pardoned for inserting here that Rudy Vallee finished last in the balloting?"

I WONDER, from that good pastor's letter, whether all has been done that is possible to win the young

in his parish, who do not wish to "die out." For the young are never wholly impenetrable. There is always something there which will respond to grace, which will open up to generous impulse once the heart is touched. The Sodality, he says, has been tried without success. But the Sodality program has been so amplified, so modernized of recent years that strange indeed must be the situation which it cannot handle. Before all else the Sodality trusts in the power of Mary's intercession to overcome the hardest of hearts.

For those who wish to try for themselves and see what her intercession can accomplish there is a special opportunity offered in this year. The year 1930 is the centenary of Sister Catherine Labouré, the originator of the Miraculous Medal. The form of this medal was revealed to Catherine during the month of September, 1830. Our Lady appeared to her again on November 27 of the same year. In consequence of reiterated orders of the Blessed Virgin a medal was struck in 1832.

The Sisters of Charity in New Orleans are glad to furnish information to those who wish to spread the devotion for the Miraculous Medal. They write in their short history of the devotion:

How many Missionaries, Daughters of Charity, and others, devoted to Mary have testified that they never used in vain this powerful means of enlightening, moving and drawing souls to God. How many sinners on the brink of the abyss, owe to this medal the grace of repentance and eternal salvation! The hands of Mary Immaculate are always filled with benefits and graces which she is ever ready to lavish upon us; ah! let us not oblige her to close them against us. May she never reproach us for not knowing the gift of God, or for rendering it sterile by our negligence and infidelities. Let us, then, be always and everywhere the apostles of Mary conceived without sin. Let us give, spread abroad, and make known her sweet image to everyone.

The address of the Sisters is 417 South Roman Street, New Orleans, La.

THE Mission Catechists, whose home is at Victory-Noll, Huntington, Indiana, have consecrated themselves particularly to the problems of the Spanish-speaking people of our vast Southwest, particularly the Mexicans who have emigrated across the border. Why they emigrate was made plain recently by Archbishop José María Gonzales, of the Archdiocese of Durango, who told the Catechists at Victory-Noll: "I have 600,000 Catholics in my diocese. The Government permits us to have only twenty-five priests to minister to the religious needs of these people."

Nothing daunts the Catechists. When they established their center at Dos Palos two years ago and were not allowed to teach catechism in the public schools after the regular session, they led the children out on the public road, hung up catechism and Bible history charts, and in imitation of their Divine Saviour who Himself taught along the public highway they imparted religious instruction to these children of the poor. When the rain came they purchased a large bus holding seventy children, divided it by means of portable partitions into classrooms, and so taught the children. Under the patronage of Our Lady of Victory they hope to do their part towards solving the great Mexican problem.

MORE important even than the foundation of new groups is the branching forth of large and established Sisterhoods into new lines of work. The opening as a hospital for Negroes of St. Mary's Infirmary, the University hospital of St. Louis University, Mo., is a striking instance of this line of development. The hospital is in charge of the Sisters of St. Mary whose Mother General, Mother Concordia, recently announced:

It has for many years been one of the ambitions of our sisterhood to undertake the care of colored patients in this city. Our Sisters have realized the need of such care most acutely, and I am now happy to announce that the early beginning of work on the Firmin Desloge Hospital has made it possible for our Sisters to realize this very great ambition. I have repeatedly spoken of this to His Grace, the Archbishop, and our present project has his fullest approval.

I have also brought this matter to the attention of St. Louis University and all its authorities, and the cooperation which I have secured from the University is to me a matter of the keenest gratification. Finally, during my recent visit in Rome, I spoke of this matter to Cardinal Cerretti, the Cardinal Protector of our Sisterhood, and on his advice discussed the matter with the Holy Father, who has given to us in this entire project assurance of his sympathetic interest. I feel that our Sisters will be able to do a work of the greatest importance to the community.

It is felt that cause of interracial understanding would be effectively promoted if a hospital for the colored were organized under the auspices of white Sisters. The hospital will probably be conducted as one of approximately 150 beds, of which 50 would be entirely free or obtainable at a nominal fee, and the remaining 100 beds will be charged for on a fair financial return. The nursing service will be supervised by the Sisters.

A nursing school will be immediately established to afford adequate training for the graduates of our colored academies and high schools. No religious lines will be drawn in the admission of patients, in the appointments to the staff or in the admission to the school of nursing.

The hospital will provide new and valuable opportunity for Negro physicians and surgeons who will be admitted to the staff of the institution, and will result in the establishment of a training school for Negro nurses, who will be trained without consideration of religious creed. St. Mary's Infirmary will be one of the staff-related hospitals of the University with approximately 150 beds, of which fifty will be entirely free, or obtainable at a nominal fee.

THE death of Dame Mary Scharlieb, pioneer woman physician and life-long champion of emancipation for women, recalls the valiant testimony made by this brilliant soldier of progress to the evils of birth control. Dame Mary Scharlieb campaigned in the '80's of the last century for medical privileges for women in England. In 1882 she received the degrees of Bachelor of Medicine and Bachelor of Science, and six years later was made a Doctor of Medicine. She received the gold medal and scholarship in obstetric medicine in addition to honors in medicine, forensic medicine and surgery. Subsequently she lectured on midwifery, gynecology in the Madras Medicine College in India, and was Medical Superintendent of the Royal Victoria Hospital for Caste and Goshen women. In India she was a pioneer in procuring the reforms that enabled native women to be treated by women physicians.

THE PILGRIM.

Literature

Alice Meynell: Critic

JOSEPH J. REILLY

WHEN Edmund Gosse sent Alice Meynell a copy of "Coventry Patmore" in 1905 he wrote: "You will be my severest critic: you are almost the only one for whose good opinion I shall care a snap." In that sentence there is more than meets the eye. It implies the integrity of Mrs. Meynell's sense of literary values, the soundness and fineness of her judgment, and the insight, taste, and quiet courage that lent her appraisals a high and unusual distinction.

To say these things, however, is not to tell all. Mrs. Meynell was a poet of unfailing grace who achieved a lyric utterance of considered thought and chaste loveliness. From her, poetic art withheld none of its secrets and in her eyes words were jewels, each with a unique and precious quality of its own. She had besides a two-fold and reciprocal instinct that never played her false: on the one hand for authentic beauty in poetry which she acclaimed, whenever found, with mingled reverence and delight; on the other hand for emotional insincerity which jarred upon her like a false note in a song and which she rebuked with quiet but uncompromising candor. In a striking degree she united the endowments of poet and critic, delicately tempered and balanced with a nicety as happy as it is rare.

Mrs. Meynell's concern with words (as in her essays on Dickens, Lowell and the Brontës) may seem over nice, a species of super-refinement. It is, but only to those who regard words merely as a means of communication recruited from the jargon of the motor, the links, and the engine-room, and reinforced with "You know what I mean," that ubiquitous slavey in the House of Bromidioms. To read Alice Meynell is to learn from her preoccupation with her own and others' diction that words have an individuality, almost a personality, of their own and that the general disregard of their claims is a Boeotian offence against the noblest of living tongues. To read such an essay as her "Superfluous Kings" (the Romance adjective so sweetly wed to the Saxon substantive) is to approach a sanctuary where only the initiate may enter, to penetrate for a golden moment the mystery of words and sense the opulence of their second intentions. For the reader with imagination it is to stand as upon a peak in Darien silent before the enchantment of new horizons. Listen to this:

To Anthony [in Shakespeare's play] is assigned that startling word of sonorous and tender ceremony, *Egypt*:

I am dying, Egypt, dying.

That territorial name, murmured to his love in the hour of death, and in her arms—I know not in the records of all genius any such august farewell. Lear's word is outdone here. Lear a king in every inch of his aged body, but Cleopatra a queen in every league of her ancient realm.

What would we not give for such luminous commentaries on an entire play of Shakespeare! What new beauties would swim into our ken under so happy a conjunction of philology and poetry!

Jeweled language was not the only love of Alice Meynell the critic. She had a place in her heart for the seventeenth century, its color, its amplitude, and above all for those of its poets who knew the depth of its spiritual passion and to whom her own soul yielded swift response: Milton, Crashaw, Traherne, Cowley, and Henry Vaughan. Theirs was the day when "English had but to speak in order to say something exquisite," and the spell of it enchanted her. In Vaughan's poetry she found "the meditation of a soul condemned and banished into life," and of Andrew Marvell she wrote these penetrating and beautiful lines:

He, as a garden poet, expected the accustomed Muse to lurk about the fountain-heads, within the caves, and by the walks and statues of the gods, keeping the tryst of the seventeenth-century convention. And yet this poet two or three times met a Muse he had hardly looked for among the trodden paths; a spiritual creature had been waiting behind a laurel or an apple tree. You find him coming away from such a divine ambush a wilder and a simpler mind.

Pseudo-science shrugs at this kind of criticism, but poetry claims it as her own. It is not content with barren grubbing in withered gardens, but rather, with transforming touch, it revives them and makes their dull confines gorgeous with flowers.

Gosse and Mrs. Meynell were as one in their admiration of Coventry Patmore. Both had been on intimate terms with the dead poet, had shared his confidence, borne his idiosyncrasies amiably, and yielded his high-strung, lonely soul the balm of a generous sympathy. It was Gosse who wrote his literary "Life"; it was Mrs. Meynell who treated his poetry in two essays so delicately penetrating, so exquisitely appreciative that they remain among the most adequate tributes to his talents as a poet and to hers as a critic.

When Mrs. Meynell wrote her first essay on Patmore her friendship for him lent it, as in the case of George Meredith, a peculiar insight and an enthusiasm less than ordinarily restrained. When Patmore died, in 1896, Mrs. Meynell wrote a second essay and this time her sense of personal loss, her sorrow for

the touch of a vanished hand

And the sound of a voice that is still,

her resentment at a public too blind to see his genius, her desire to acclaim his lyrics, so long poignant for her with pathos and delight, endowed her sensitive criticism with an eloquence subdued but mournful, touched at times with a passion too deep for tears. Unerringly she found the secret of that unique and misunderstood soul, and of that mind no less unique, no less misunderstood. She says:

With Coventry Patmore, childhood hardly needed remembering, for it remained, the companion of his complete intellect, the rapture of his profoundly experienced heart, the strength and delicate witness of manly sorrow.

She goes on:

The most beautiful of all gardens is assuredly not that which is rather forest or field than garden, the "landscape garden" of a false taste; nor, on the other hand, the shaven and trimmed and weeded parterre with an unstarred lawn; but rather the garden long ago strictly planned, rigidly ordered, architecturally piled, smooth and definite, but later set free, given over to time

and the sun; not a wilderness, but having an enclosed wildness, a directed liberty, a designed magnificence and excess. Comparable to such a garden is Coventry Patmore's mind, obedient to an ancient law, but wildly natural under an inspiration of visiting winds and a splendid sun of genius.

Does that last phrase seem extravagant? It seems less so now than it did when uttered a generation ago. Then "The Angel in the House" was already outmoded; now "The Unknown Eros" is conceded a place with the noblest of English poetry. Thus time, bringing in his revenges, has justified Mrs. Meynell's pronouncement.

In another instance revengeful time has justified her in a different but no less striking way, for as Patmore's star has risen that of the celebrator of "fire" and "snow" and "the lilies of passion" has sunk. Swinburne's mastery of the music of verse, often in rare and exquisitely novel combination, blinded many a sound critic to his limitations, and none more than Edmund Gosse. To Mrs. Meynell the praise of her insight and courage delivered by the high priest of the Swinburnians could not but be sweet but she forfeited it without a sigh when in obedience to her critical convictions she pronounced a devastating indictment of his idol. The siren verses of the impish little man with the pallid face and the fiery red hair might lure Gosse's critical judgment upon the rocks but it left Alice Meynell's unravished. She turned a deaf ear to their music and passed by unscathed. Beneath her serenity and detachment was a soul that knew the mysteries of human passion and reckoned its victories not by its fire and frenzy but by its noble restraint. Thus when she turned relentless eyes on Swinburne she plucked out his secret and revealed it with a gallant disregard of Gosse and other critical nabobs of the day. She declared

I believe that Swinburne's thoughts have their source in two places—his own vocabulary and the passion of other men. . . Other men had thoughts, other men had passions, political, sexual, natural, noble, vile, ideal, gross, rebellious, agonizing, imperial, republican, cruel, compassionate; and with these he fed his verses. Upon these and their life he sustained, he fattened, he enriched his poetry. . . What sincerity he has is absorbed in the one excited act of receptivity, [performed by] his subservient and impetuous nature. I have not named the Greeks, nor the English Bible, nor Milton, as his inspirers. These he would claim; they are not his. He received too partial . . . an inheritance of the Greek spirit, too illusory an idea of Milton, of the English Bible little more than a tone; this poet of eager, open capacity, this poet who is little more, intellectually, than a too-ready, too vacant capacity, for those three august severities has not room enough.

These are hard sayings, but after all the sting of truth, bravely uttered, is in them.

When taste changed and Dame Fashion sought to oust Tennyson from poesy's siege perilous because he had, "besides his great welcome style his little unwelcome manner," Mrs. Maynell skilfully made confession and avoidance in his behalf. She admitted the manner but proclaimed it venial when compared to his frequent greatness and his splendor.

He is a subject for our alternatives of feeling as is hardly another poet. He sheds the luminous suns of dreams upon men and women who would do well with foot-lights; waters their way with rushing streams of Paradise and cataracts from visionary hills; laps them in divine darkness; leads them into those

touching landscapes, "the lovely that are not beloved," long grey fields, cool somber summers, and meadows thronged with unnoticeable flowers; speeds his carpet knight—or is that hardly a just name for one whose sword "smites" so well?—upon a carpet of authentic wild flowers; pushes his rovers, in costume, from off blossoming shores, on the keels of old romance. The style and the manner run side by side. . . There should be no danger for the more judicious reader lest impatience at the peculiar Tennyson trick should involve the great Tennyson style in a sweep of protest. . . There is never a passage of manner but a passage of style rebukes our dislike and recalls our heart.

What poetry lover would desiderate for the glorious old Merlin a more eloquent advocate than this or whether turn to seek one?

It belongs to Mrs. Meynell's secret that in the role of critic she never doffs the robes of poet, never lays aside her magic wand, never leaves your imagination unawake to hidden but significant beauty. Withal, there is no hesitancy, no sharpening of the quill, no "beginning doubtfully and far away," but a directness, a sureness of aim, which would have delighted Hazlitt. Perhaps she is a little hard on Jane Austen, resenting, woman like, a certain lack of tenderness in another woman; perhaps she yields to George Meredith and "the power of his hand" more than he possessed. But all the same you will find nowhere else, in the case of these twain (or of many another equally unlike), estimates more acute, more well-considered, more illuminative, or more rich in that essential poetry without which criticism is so often sterile.

REVIEWS

The Decline of Merry England. By STORM JAMESON. Indianapolis: The Bobbs-Merrill Company. \$3.00.

The Puritan Mind. By HENRY WALLACE SCHNEIDER. New York: Henry Holt and Company. \$3.50.

It has been, and still is in some quarters, the fashion to speak of Puritanism and the Puritans in accents of the profoundest respect. To eulogize their practical piety and noble religious motives; to see in them the stern practitioners of a manly and muscular Christianity, as if the hardy pioneers of Protestant New England were of an entirely different humanity to the hardy pioneers of Catholic Maryland. It was time for someone on the outside to view Puritanism in its proper perspective. Miss Jameson has done that. "The lower orders," she says, "exist for two purposes, to produce and consume; and they are required in numbers in order to lower wages and so reduce the cost of production." Such a blossoming of economic doctrine she finds to be one of the fine flowers of Puritanism. For Puritanism came, as this writer points out, from the resolve of the trading middle classes to push themselves on in the world. And having pushed a king from his throne to the execution block; having removed the head of Archbishop Laud from his shoulders by the executioner's ax; having outraged what even the iconoclasm of the Reformers had left of ancient Catholic splendor; they had little compunction in pushing the poor deeper into their poverty—"the poor, whom the medieval had regarded as nearer akin to Christ than the rich, to the enlightened eyes of Puritanism became blood brother to Satan." Of course there was a great deal more to Puritanism than that. It had a religious side, for its inception was religious. And believing that God was on the side of the bank balances, it drew a congenial inspiration from Calvinism, which was never in doubt as to the spiritual interrelation between Protestantism and Prosperity. Storm Jameson gives her authorities for this estimation of Puritanism. But one takes issue with her when she attempts to define Merry England. She is entirely too optimistic about the spaciousness of the days of great Elizabeth; one need go no further than our own Catholic history to

see how dark and ugly was the side that certainly was not merry. Nor can one accept Miss Jameson's word for it that the holidays, whereon the Catholic English peasantry disported themselves were merely older pagan festivals disguised. And if she wishes to give a picture of English life before the blight of the Reformation settled upon the country, why not go to a more acceptable source than the clownish invectives of Bishop Latimer, who took a special pride in making himself the Billy Sunday of the Reformers? Dr. Schneider is inclined to take his Puritans more seriously than does Miss Jameson: for while she sincerely despises them, he proceeds with a kind of academic wariness. His interest is more to show the Puritans attempting to set up a theocracy in New England. With much lucidity he shows them travailing to give birth to a system of dogmatic theology; sees the attempt of the parson to impose the nonconformist conscience on the secular community fail. Last of all, he sees the Puritan becoming genteel, and turning into the prosperous and hard-faced Yankee in whom the early New England virtues are commonly supposed to thrive. As a theological system Dr. Schneider considers that Puritanism has failed, and that the Puritan insistence on human depravity has become the compensatory justification of Yankee moral complacency. And with Storm Jameson he is of the opinion that the issues and motives that dominate Puritanism are still alive—well alive, as witness the sumptuary legislation that vexes the plain man both in England and the United States.

H. C. W.

An American Epoch. By HOWARD W. ODUM. New York: Henry Holt and Company. \$3.50.

This is a book about the South, a book that has met with high commendation from such critical gentlemen as Walter Lippmann, Franklin H. Giddings, Benjamin Kendrick, Gerald W. Johnson, and A. M. Schlesinger. While the laudatory and encouraging comments of these gentlemen are richly deserved by the author, nevertheless the present reviewer after careful reading closes the book with a not wholly satisfied feeling of hope for the immediate future of the South. The masterful leadership of the days before the Civil War as typified in such men as Patrick Henry, Washington, Marshall, Clay, Calhoun and a host of other geniuses is either lacking, or their voices are totally submerged today. The present articulate South seems to be always against something, whether that something be religion or politics or economic development or Northern factory invasion or repeal of the Eighteenth Amendment; the disposition it seems is continually one of obstruction, not one of intelligent promotion of progressive projects. This is a truth of which Mr. Odum is painfully conscious; his book clearly and vigorously states this truth. May results worthy of his labor attend Mr. Odum's splendid efforts as set forth in this volume.

M. J. S.

The Catholic Church in Connecticut. By THE RIGHT REV. THOMAS S. DUGGAN, D.D. New York: The States History Company.

The splendid progress of the Church in the Congregational Commonwealth of Connecticut could have no more sympathetic recorder than Msgr. Duggan, so long the editor of one of our most interesting and commendable Catholic weeklies. He tells the story for popular appreciation, avoiding the less attractive methods of formal critical standards. The narrative is divided into the missionary and the parochial periods. The first begins with the "Good Will Embassy" from the new France of Canada of the Jesuit missionary Father Gabriel Druillettes, in 1651, which, though the good priest never forgot his zeal for souls, had, like the "good wills" of today its special commercial aspect. He was the pioneer priest in the State, but, no doubt, he never dreamed that so many French Canadians would follow in his footsteps to make so important a factor in the Pentecostal aggregation now dwelling there in such harmony and spiritual prosperity under Bishop Nilan's jurisdiction. The second historical period commences with the appointment of the first pastor of the mother church at Hartford, August 26, 1829. He had the whole State for his charge. Now there are two hundred and thirty-odd parishes

in the diocese of the same territorial limits, which was established September 18, 1843. For the story of these various foundations the author had a unique experience. "It has fallen to my lot," he says, "to record the passing of nearly every priest who died in the Diocese of Hartford in the past thirty-three years. . . . What I then wrote is now accessible." Each congregation has its individual mention with appropriate historical details. There are some 400 illustrations for the text, with a well-arranged index and a list of the 546 clergy of the diocese who minister to a Catholic population of 603,467 souls with 235 churches and 51 missions. In the 101 schools there are 48,293 children.

T. F. M.

Marriage. By MARTIN J. SCOTT, S.J. New York: The Paulist Press. \$1.00 cloth; 50 cents paper.

Father Scott has already done far more than his share in popular apologetics, but his pen is tireless. His latest book, "Marriage," bids fair to stand out as one of his best contributions. Here, as always, he speaks so plainly, so directly, so cogently, that none can mistake his meaning. One never has to read a sentence or paragraph a second time to tease out the thought, though one will read and re-read many a sentence and paragraph before assimilating fully all that Father Scott has said therein. "Divorce," "Annulment" and "Separation" are three chapters that should enlighten many on commonly misunderstood matters of Catholic practice. Two other noteworthy chapters—"Christ True God" and "Christ's Church True as God"—are wisely inserted to validate the obedience a Catholic gives to the decisions of the Church. Father Scott once more makes it plain that an obedient Catholic is not listening merely to a "bunch of men in Rome."

F. P. LeB.

BOOKS AND AUTHORS

Liberal Religion.—How far into error liberalism can lead even a professed minister of Christianity is patent from the presentation of the views expressed by Burris Jenkins in "American Religion As I See It Lived" (Bobbs-Merrill. \$2.00). His study of the many Americans with whom he has come in contact has led him to conclude that what the average American man wants for his religion is a composite of Greek esthetics and some loose ethics based on a very superficial following of Christ's teachings. In effect, Dr. Jenkins would advocate what, strictly speaking, is no religion at all, much less Christianity. Thoroughly Modernistic in tone, his book assumes human evolution as an established fact, discards the Adam and Eve story, and rejects the Old Testament as in great part Hebrew folklore, mythical and legendary. He tells us regarding Christ: "Barring certain fanciful and miraculous elements, such as the Virgin Birth, His arbitrary works of wonder, like the poetic story of water made into wine and the coin in the fish's mouth, substantially the story of His life and His teaching bears the marks of truth." Ethics Dr. Jenkins confounds with mere conventions; it is as changeable as they are. The ultimate power to regulate marriage the author places in the State, whose guidance the minister, in his opinion, must follow. When doctrines like these are advocated by "leaders in Israel" it is no wonder the men and women in the pews are hard put for a religious philosophy.

Opening "Jesus and the Modern Outlook" (Christopher Publishing House. \$1.50), which Frank A. Sprague writes, prejudices are almost immediately created against the scholarship and soundness of the author and his competency to discuss Christ's philosophy of life in its application to contemporary human conditions. We have, for example, the wholly unjust assumption that "the world awoke out of the deep sleep of medievalism," since history would seem to indicate that the Middle Ages were most alert and wide-awake. The author rejects materialism but is dangerously pantheistic in his own philosophy. He tells us: "Like the concave inside of a circle and its convex outside neither [God or the universe] could exist without the other." He also postulates a spiritual evolution. We are informed: "The human misconception of God as Creator and director (in the usually accepted sense

of the words) is responsible for no end of paradoxical and inconsistent suppositions." The authenticity of the Gospel is discarded; Christ is not God; Satan is a mythical personification of falsity; etc. A powerful plea is made for Prohibition as if it were man's one hope of salvation, and a religion is advocated which will be without a priestly class or ecclesiastical organization.

Logically atheistic, also, in its conclusions, though not explicitly so, is the "unorthodox defense of orthodoxy" which, under the title "God Without Thunder" (Harcourt, Brace. \$3.50), John Crowe Ransom writes. It is difficult to classify the volume inasmuch as, though it is wholly taken up with religion, the author is admittedly no theologian. He would in effect plead for a religion without God, which is a contradiction in terms. If, of course, religion and the supernatural are what the author assumes, then his volume may have some justification. But certainly religion and the supernatural as taught by the Catholic Church are no such things. The book is suggestive of the old adage of the importance of the shoemaker sticking to his last. Typical of the tone of "God Without Thunder" we read: "There is not one circumstantial document about Him [Christ] which is pure natural history and free from mythical additions." And again: "Only somebody who is peculiarly interested in the technique of mythopoeia (or myth making) needs to make a study of how Jesus of Nazareth became a myth and a fountain of Christian doctrine."

Ascetic and Devotional.—A series of essays on a variety of religious topics that may serve as meditation or sermon material, or merely for spiritual reading makes up the content of "God With US" (Pustet. \$2.25), by Albert F. Kaiser, C.P.P.S. The author has gathered together thoughts from various sources which he appropriately weaves into his own discourses to add to their authority or lucidity. Here and there the critical reader may think that Father Kaiser is too severe in his condemnation of some contemporary enemies of faith and morals, but those conversant with the dangers lurking everywhere in our neo-pagan civilization will feel that he has not over-emphasized the evils he would have his readers avoid. Many of his suggestions are eminently practical and reference to them is facilitated for the reader by the fine analytical contents or summary which concludes the book. However, one does miss an index.

Under the title "Happiness in Holiness" (Bruce. 40c.) the Rev. Apollinaris Baumgartner, O.M.C., has adapted for English readers the French ascetical volume of the Very Rev. Joseph of Druex, O.M.C., written for the guidance of members of the Third Order of St. Francis and other devout souls. The little volume is definite and particular in its suggestions, and rich in devotional and other exercises; arranged some for every day, some for every week, some for every month, and some merely for annual use. To those who love the simplicity of St. Francis a means is here indicated to sanctify all their daily actions and to perform their religious exercises in a thoroughly supernatural way.

One difficulty that the liturgical neophyte has in using the Missal to follow the priest at holy Mass is the necessity he is generally under of turning backward and forward to combine the Ordinary and the Proper. In compiling "Christ's Gift, The Mass" (Benziger. \$1.20), which is an illustrated Missal for Sundays and Holy Days, the Rev. Daniel F. Cunningham has obviated this difficulty by inserting everything, except the prayers at the foot of the altar, the Canon, and the blessing and last Gospel in its proper place; repeating such prayers as the Gloria, Credo, Lavabo, etc., in every Mass. This new Missal is meant to appeal especially to young people in the schools. In addition to the Mass prayers, Father Cunningham's book includes many other prayers, and confession, Communion, and other devotional exercises. One wonders, however, whether these might not well have been omitted and the Missal itself made more complete by the insertion of at least the Collects of the various feasts throughout the year, which it often becomes necessary to substitute in the Sunday Mass. In practice a goodly proportion of the Sunday Masses, precisely because of the commemorations to be made, will not correspond to those given in "Christ's Gift, The Mass."

**The Duel of the Queens. Brigit. The Story of Roland.
Saint Johnson. Pied Piper. Mysterious Waye.**

E. Barrington returns to the field of current novels with a new historical romance, "The Duel of the Queens" (Doubleday, Doran. \$2.00), this time in a slightly different style, or rather spirit, to her former works. She has for her sitter that sad, much-maligned Scots' Queen Mary, in all her too honest qualities against a background of Elizabeth of England and Elizabethan, anti-popish intrigue and artifice. In comparing this volume with some of her earlier works such as the "Chaste Diana," "Glorious Apollo," "The Thunderer," as well as others, it becomes soon apparent that Mrs. Beck has not allowed her philosophy of life (aided by imagination) to run away with her as much as heretofore. Her present characterizations and interpretations of historical fact and evidence are in this instance more logical and acceptable than formerly.

"Brigit," by Mrs. George Norman (Benziger. \$2.00), is the story of a young English girl who through lack of proper companionship imagines that she has a vocation to enter the convent. A series of more or less commonplace events are translated into abysmal shocks and mental bewilderment. A faithless wife and mother deserts her husband and child; the child, left to the care of a doting and sadly disillusioned father, is deprived of him by death at the tender age of eleven, and then under the guardianship of a priest is entrusted to a very strict convent school in Belgium, where she moons and broods excessively. Later when a kind old grandmother, whose heart and life are divided between England and California, furnishes the girl with proper social surroundings she becomes engaged and on the eve of marriage is herself deserted and left forlorn. It is then that her mind reverts to her early fancy for the quiet and peace of the convent "celi." Upon such a foundation is built her "vocation."

"The Story of Roland" (Scribners. \$2.50), by James Baldwin, is another one of those charming volumes so adaptable as Christmas or birthday presents for the young. It does not much matter that the story becomes somewhat jumbled in the telling with Siegfriedian Legends and Arthurian Romances. The tale is still a good and a stirring one, with fine color illustrations adding to it.

"Saint Johnson" (Dial. \$2.00) is a Kansas adventurer of the '80's who would rid Alkali, Arizona, of two-gun men by employing two-gun-men methods. The murder of his young brother cools his devotion to "Law and Order." He runs amuck, and taking rather treacherous revenge on his brother's murderer, he loses the last hope of realizing his ambition, the election as sheriff of San Miguel County. Tiresome dialogue and hackneyed, wild West "slanguage" pose as "perfect precision" in reproducing the speech of the epoch and the locality. Nor can Realism plead excuse for sundry vulgarisms and a too free use of the Divine name.

With the legend of the Pied Piper of Hamelin in mind Daphne Muir has told again the pathetic story of the Children's Crusade under the title "Pied Piper" (Holt. \$2.50). We live again those days of long ago. In fancy we see the flower-carpeted fields where Stephen visioned Michael and his flaming sword. We hear the boy's impassioned oratory, and we tread the long, long dusty road, and our hearts bleed for the thousands who wither and die by the roadside. The treacherous betrayal of the remnant of that vast host of Innocents by the dastard merchants of Marseilles, brings tears to eyes that have all but forgotten how to weep. But above all it is the tale of Stephen and his high emprise and the undying love and devotion of Charla. Mrs. Muir has given us an epic poem in prose. Would that we did not have to add that this work is marred now and again by blotches of prejudice.

In his latest story, "Mysterious Waye" (Stokes. \$2.00), Percival Christopher Wren has lost none of his ability to create tense, gripping and mysterious situations. John Waye is dominated by a master passion, vengeance, and to satisfy that passion he spends a fortune and covers a large part of the globe. While not as good as "Beau Geste," this story is a little better than the average run of mystery novels and will furnish the reader with several hours of interesting conjecture. It would not be fair to author or reader to reveal any more of the plot.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Some 'First' Events"

To the Editor of AMERICA:

We, the spiritual daughters of Father Nerinckx, together with our revered chaplain, the Rev. William J. Howlett, author of a life of that zealous missionary, were particularly interested in the communication, "Some 'First' Events," appearing in the issue of AMERICA for November 15.

For some reason or other, little notice has hitherto been taken of Father Nerinckx's establishment of the Holy Name Society in Kentucky, in 1809. It is therefore all the more gratifying when T. F. M. speaks in his praise.

The register of this early Kentucky Holy Name Society, in Father Nerinckx's handwriting, was exhibited by the late Rt. Rev. C. P. Maes at the Grand Rally of the Diocese of Covington, September 24, 1911, and also by Bishop Maes called to the attention of the delegates of the First Congress of the Holy Name, held at Baltimore on October 16, 1911.

We are rather surprised that the chronicler of the records of Immaculate Conception Church, New York City, makes no mention of any earlier establishment of a Holy Name Society than that made by said church's second pastor, as this establishment would necessarily be later than the year 1854.

We have not at hand Father McKenna's History of the Holy Name Society. In October, 1911, a Denver paper published the following item:

The Holy Name Society was founded by the Dominican Fathers in 1274. It received Papal authority for establishing its branches January 1, 1433. The first Society organized in America was at St. Joseph's, Somerset, Ohio, in 1848.

The photograph of the first page of Father Nerinckx's register, from which we presume T. F. M. quoted, is almost too small to be legible. Access to the register itself reveals the following reading of the text:

*Erecta est in Ecclesia Sti. Caroli Hardens Cr.
Dom. 2^a in 40^{ma} Anno 1809*

This, of course, is an abbreviation for *Dominica secunda in Quadragesima Anno 1809*, or the second Sunday of Lent, in the year 1809.

Loretto, Ky.

S. M. A.

Archivist, Sisters of Loretto.

"This Racktending Business"

To the Editor of AMERICA:

I want to ask St. Paul's Racktender a dozen questions at once.

Why, when, how did it all happen? Her pamphlet report, summarized by Lillian Clark in the issue of AMERICA for November 15, certainly released an enormous amount of irresistible "urge."

It strikes me that for those of us who have been intending really, if vaguely, to do our bit for religion—something with an intellectual appeal—"this racktending business" might be the thing. But—how get started?

Tarrytown, N. Y.

BARKIS.

To the Editor of AMERICA:

Apropos of "This Racktending Business," by Lillian Clark, it occurs to me that a priest who is interested enough to select the pamphlets might fail to make possible a successful rack because of lack of cooperation on the part of the laity. In our large city parishes there ought to be a sufficient number of men and women who could volunteer to take charge—in turn, if needed.

While few could hope for the tremendous achievements at St. Paul's, more could cooperate to establish and maintain a thriving pamphlet rack in smaller churches.

Brooklyn.

C. V. F.